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THE JOURNAL OF THE MOSCOW PATRIARCHATE



Exapostilarion of Easter: After that Thou hadst fallen asleep, as Thou wert mortal, O King and Lord, Thou didst rise again on the third day, and didst raise up Adam from corruption, and abolish Death: O Passover of incorruption! O Salvation of the world!

(Service Book. Tr. by I. F. Hapgood.)

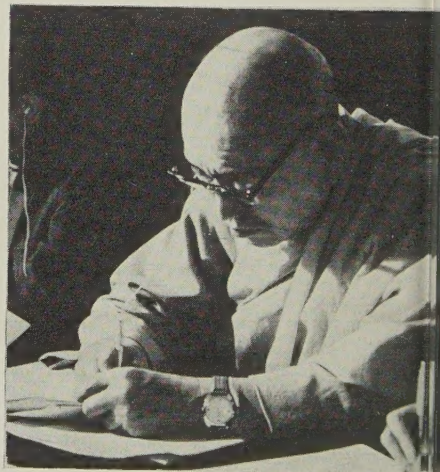
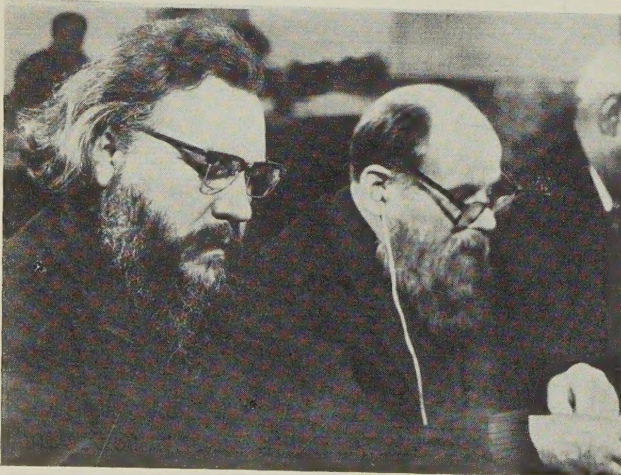
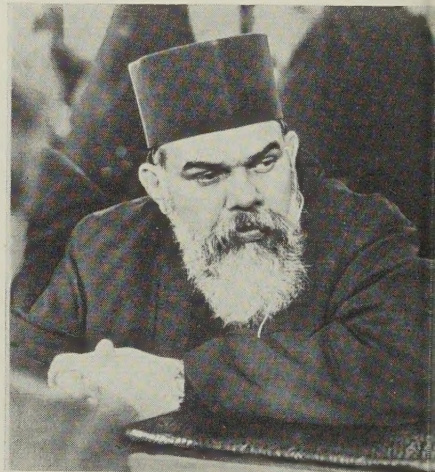


A sitting of the International Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations. Moscow, March 15-17, 1977





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ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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THE PASCHAL MESSAGE

from Patriarch PIMEN of Moscow and All Russia
to the Archpastors, Pastors and All the Faithful
of the Russian Orthodox Church

CHRIST IS RISEN!

Rejoice and be glad, for Christ the Saviour of the World has risen from the dead (Sticheron on the Lauds on Easter Monday)

Ever since the dawn of Christianity, the Holy Church has celebrated the joyous and salutary feast of Easter, solemnly glorifying the sacred event—unequalled in its grandeur—of the Resurrection from the dead of Christ the Giver of Life, which marked the beginning of the resurrection of all who have ever died (1 Cor. 15. 20-22).

The divinely inspired Gospels clearly and convincingly proclaim the eternal truth of the Resurrection of Christ (Mt. 28. 1-10; Mk. 16. 1-10; Lk. 24. 1-7; Jn. 20. 1-18).

The Lord Jesus Christ arose from the dead, clad in the unfading radiance of the Godhead. After His Resurrection, He met the Myrrhophores who had come to His sepulchre and said to them: *All hail* (Mt. 28. 9).

The devout women bowed joyfully before the Risen Lord and then hastened to tell His eleven Apostles and all the other disciples about the Resurrection (Mt. 28. 9; Lk. 24. 9-10).

Great indeed is our joy. Christ is Risen, the Redemption is accomplished, and everlasting bliss is granted to all who die in the Lord (Rev. 14. 13), to all true followers of Jesus Christ.

During the forty days between His Resurrection and the Ascension, Christ appeared repeatedly to His disciples—the Apostles and those who were with them—instructing them in the mysteries of the Kingdom of God (Mk. 16. 12-20; Jn. 20. 19-31; 21. 1-14; Acts 1. 2-3). He opened their minds to an understanding of the Scriptures and revealed to them that the holy events of His Passion, Death and Resurrection had been fore-ordained by Divine Providence and had been accomplished in order to redeem, renew and save mankind (Lk. 24. 25-27, 45-52). And He instructed them: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you* (Mt. 28. 19-20).

The Holy Apostles carried out all the behests of their Lord and Teacher with perfect devotion and unbounded love for Him. As eyewitnesses, they told the world of the crucified and Risen Christ (Lk. 1. 2; Acts 1. 8; 2. 32; 3. 15; 4. 33), spreading His divine teaching (Acts 2. 41-42; 5. 42; 17. 2-3, etc.) and proclaiming that the time would come:

when all who were in their graves would hear the voice of the Son of God and stir again (Jn. 5. 25, 28), for, through the gracious power of the Risen Lord, our mortal bodies are to put on immortality (1 Cor. 15. 53): the natural body is buried and the spiritual body rises (1 Cor. 15. 44). "From Death unto Life, and from Earth unto Heaven hath Christ our God brought us over" (from the hirmos of the 1st Canticle of the Paschal Canon).

Beloved in the Lord reverend archpastors, pious pastors, monks and nuns, and all the faithful of the Russian Orthodox Church, whether you live inside our country or outside it, I say to you:

CHRIST IS RISEN!

I extend to you all my good wishes on this happy Feast of Holy Easter and, with a Paschal kiss, greet you with the joyful and eternally life-giving words: CHRIST IS RISEN! HE IS RISEN INDEED!

I prayerfully wish you many great and ineffable mercies from the Risen Lord, our Saviour.

My beloved brethren, let us always be as one with the Risen Lord through the Sacrament of Holy Communion, which gives life everlasting to all who receive it; for Holy Communion is the earnest of our resurrection to eternal life in Christ, so that we may celebrate Holy Easter with all the saints. O Lord, "grant that we may more perfectly partake of Thee in the day which knoweth no night of Thy Kingdom" (9th Canticle of the Paschal Canon).

The Resurrection of Christ is a truly inexhaustible source of lasting joy, sacred hope and strength in our Christian lives—a source that inspires and fortifies us through life for the performance of our Christian duty: creative work with deeds of love, piety, charity, compassion and peacemaking for the delight of our Holy Mother Church, for the prosperity of our great and peace-loving country, and for the benefit and happiness of all of us and our kinsmen, known and unknown.

When He appeared to His disciples after the Resurrection, the Lord greeted them with the blessed wish of peace (Jn. 20. 19, 21, 26). This precious spiritual peace of Christ is inseparably linked in our minds with the peace we long to see in human relations. We know the extent of the effort through which this peace is achieved.

We are looking forward with hope to an outstanding peacemaking effort—the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which will be held in Moscow two months after the joyous feast of the Resurrection. We pray for its success and believe that the Lord will bless the joint contribution made by the representatives of different religions towards achieving a lasting and just peace for all nations.

As we celebrate and rejoice, let us prayerfully thank and glorify in our hearts our Lord and Saviour, Jesus Christ, "Who abolished death and gave immortality to all through the promise of resurrection" (St. Athanasius the Great. *Slovo o voploshchenii Boga-Slova*—Homily on the Incarnation of God the Word 32. *Tvoreniya*—Works, 2nd edition, Part 1, p. 232). "We celebrate the death of Death, the annihilation of Hell, the beginning of a life new and everlasting" (7th Canticle of the Paschal Canon).

My beloved brethren, greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus (1 Pet. 5. 14).

CHRIST IS RISEN! HE IS RISEN INDEED!

+PIMEN, Patriarch of Moscow and All Russia

Visit to India by His Holiness Patriarch PIME



At the invitation of the Primate of the Orthodox Syrian Church, the Catholicosate of the East, His Holiness Basilius Mar Thoma Mathews I, Patriarch-Catholicos of the East, Metropolitan of Malankara, a delegation from the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia, was in India on a return visit from January 22 to February 2, 1977.

The delegation included Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations; Archbishop Melkhisedek of Penza and Saransk; Archpriest Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; Hieromonk Antoni Kuznetsov and Archdeacon Vladimir Nazarkin of the Trinity-St. Sergiy Lavra, and M. L. Voskresensky, a staff member of the Department of External Church Relations.

On January 22, the delegation was met at New Delhi Airport by Metropolitan Paulose Mar Gregorios of Delhi who accompanied the delegation during their stay in India, and Archbishop Angelo Innocent Fernandes of Delhi (Roman Catholic Church), and by His Excellency V. F. Maltsev, USSR Ambassador to India.

Later that day His Holiness Patriarch Pimen and his escorts left for Bombay.

On January 22-23, the delegation stayed in Bombay where they were cordially received by Metropolitan Thomas Mar Macarios of Bombay. His Holiness Patriarch Pimen and his escorts visited the Cathedral of the Immaculate Virgin Mary and attended Divine Liturgy which was conducted according to the Malabar order by Metropolitan Thomas Mar Macarios. After the Liturgy, His Holiness Patriarch Pimen and Metropolitan Thomas Mar Macarios exchanged addresses.

On January 23-24, the delegation from the Russian Orthodox Church visited the city of Trivandrum where they were warmly greeted and accorded attention by His Holiness Basilius Mar Thoma Mathews I, Patriarch-Catholicos

of the East, Metropolitan of Malankara; Metropolitan Philipos Mar Theodosios of Angamali, Metropolitan Geevarghese Mar Osthatheos of Kottayam, Metropolitan Yuhanon Mar Severios of Cochin, and Metropolitan Thomas Mar Macarios of Bombay.

In Trivandrum the delegation visited the student centre where His Holiness Patriarch Pimen participated in the laying of the foundation stone of the new building.

In the evening of January 23, His Holiness Basilius Mar Thoma Mathews I held a reception in the delegation in honour which was attended by hierarchs of the Orthodox Syrian Church, the Catholicosate of the East, and church officials and members of the public.

On January 24, His Holiness Patriarch Pimen and his escorts travelled to the city of Parumala where they visited the Catholicosate Missionary Centre of the Holy Apostle Thomas. In the centre, His Holiness Patriarch Pimen lit a lamp as a symbol of the light which St. Thomas had kindled in this land. A meeting attended by several thousand people was then held. Later that day the delegation arrived in Kottayam.

At the student centre the delegation from the Russian Orthodox Church was welcomed by His Holiness Basilius Mar Thoma Mathews I and many believers of the Catholicosate; from there they processed to the Cathedral of the Holy Apostle Thomas. Greetings were exchanged in the forecourt of the cathedral.

On January 25, Archpriest Matfei Stadnyuk conducted Divine Liturgy according to the Orthodox order in an open square. The service was attended by His Holiness Patriarch Pimen, His Holiness Basilius Mar Thoma Mathews I, the members of the delegation and many believers of the Catholicosate.

In the afternoon the Primates of the Churches exchanged brotherly greetings. Then the delegation met professors, teachers and students in the Kottayam Theological Seminary. Later that day the delegation was received in the municipality. In the evening, His Holiness Basilius Mar Thoma Mathews I gave a dinner in honour of His Holiness

ss Patriarch Pimen. The dinner was tended by representatives of the hierarchy of the Catholicosate, officials and members of the public.

On January 26, Independence Day of the Republic of India, His Holiness Patriarch Pimen and his escorts were invited by the city officials to watch a festive parade.

In the afternoon the delegation visited the St. Dionysius Hospital.

On January 27, His Holiness Patriarch Pimen and his escorts arrived in Cochin where they were greeted by Metropolitan Yuhanon Mar Severios of Cochin, Metropolitan Philipos Mar Theodosios of Angamali, town officials and members of the public.

In the evening Metropolitan Yuhanon Mar Severios gave a dinner in honour of the delegation. The dinner was attended by town officials and members of the public.

On January 28, the delegation visited the hospital of the Malankara Medical Mission where His Holiness Patriarch Pimen took part in the laying of the foundation stone of the new hospital block.

On the way to Quilon that day, the delegation took part in the folk peace festival in the village of Dau where His Holiness Patriarch Pimen set free a dove of peace.

In Quilon the guests were ceremonially greeted by Metropolitan Mathews Mar Coorilos of Quilon in the presence of a large crowd of believers. The delegation then visited the Cathedral of St. Thomas where His Holiness Patriarch Pimen and Metropolitan Mathews Mar Coorilos exchanged addresses.

In the evening Metropolitan Mathews Mar Coorilos gave a dinner in honour of the delegation. The dinner was attended by town officials and members of the public. Metropolitan Mathews Mar Coorilos and Metropolitan Yuvakali, on behalf of His Holiness Patriarch Pimen, exchanged speeches.

On January 29, on their way to Madras, the delegation stopped at Trivandrum where they visited the cultural centre of the India-USSR Friendship Society and met its president, Mr. Narayana.

In Madras the guests were greeted and hosted by Metropolitan Stephanos

Mar Theodosios of Madras. His Holiness Baselius Mar Thoma Mathews I arrived in Madras from Kottayam to bid farewell to His Holiness Patriarch Pimen. In the evening Metropolitan Stephanos Mar Theodosios held a reception in honour of the delegation.

The reception was attended by the Primate of the Church of South India, Bishop Sundal Klar, the city's mayor Tara Cherian, city officials and members of the public. The USSR Consul General in Madras, V. B. Koshelev, was also present.

On January 30, the delegation attended divine service in the Cathedral of St. Thomas and then visited the grave of the Holy Apostle Thomas and the place of his martyrdom—St. Thomas Hill.

The city municipality and members of the public gave a luncheon in honour of the delegation at the Madras Club.

The luncheon was attended by Consul General V. B. Koshelev. After the luncheon a press conference was held in the Madras Club.

Later that day His Holiness Patriarch Pimen and his escorts arrived in Delhi.

On January 31, the delegation was received by Her Excellency, the Prime Minister of India, Mrs. Indira Gandhi. During the conversation, His Holiness Patriarch Pimen presented the Order of St. Vladimir, 1st Class, to Mrs. Indira Gandhi.

The delegation was then received by His Excellency, the President of India, Mr. Fakhruddin Ali Ahmed. After speeches of welcome were exchanged, His Holiness Patriarch Pimen presented the Order of St. Vladimir, 1st Class, to the president.

On February 1, the delegation went to Agra where they met Archbishop Dominic Athaide of Agra (Roman Catholic Church).

On returning to Delhi in the evening, His Holiness Patriarch Pimen and his escorts went to the Catholicosate Cathedral of the Immaculate Virgin Mary in Delhi where they met the local believers. His Holiness Patriarch Pimen and Metropolitan Paulose Mar Gregorios exchanged addresses.

On February 2, a press conference was held in the cultural centre of the

USSR-India Friendship Society at which statements were made for the press, television and radio.

On the same day His Holiness Patriarch Pimen held a reception at the USSR Embassy in Delhi. The reception was attended by Metropolitan Paulose Mar Gregorios and other eminent hierarchs of the Catholicosate; Archbishop Angelo Fernandes of Delhi (Roman Catholic Church); Archbishop Lucciano Storero, the Apostolic Pronuncio in India; and Indian government officials. Also present were His Excellency V. F. Maltsev, USSR Ambassador to India, and embassy staff members.

In the evening Metropolitan Paulose Mar Gregorios held a reception in the delegation's honour in the Delhi Club. The reception was attended by eminent religious and social figures in Delhi. Ambassador V. F. Maltsev was also present.

On the night of February 3, the delegation left for home. They were seen off at the New Delhi Airport by Metropolitan Paulose Mar Gregorios, Ambassador V. F. Maltsev and other USSR Embassy officials.

During his visit to India as a guest of the Orthodox Syrian Church, the Catholicosate of the East, His Holiness Patriarch Pimen awarded orders of St. Vladimir to many hierarchs and eminent clergymen and laymen of the Catholicosate.

His Holiness

**BASELIUS MAR THOMA
MATHEWS I,**

Catholicos of the East

Kottayam, India

Having safely returned to Moscow, we would again like to thank Your Holiness sincerely for our most cordial welcome. We wish Your Holiness God's abundant help in your apostolic service.

With fraternal love in the Lord,

Patriarch PIMEN

February 3, 1977,
Moscow

His Holiness Patriarch PIMEN

Moscow, USSR

We were very pleased to receive your telegram and learn that Your Holiness

had safely arrived in Moscow after your historic visit to our country and our Church which has left deep impressions. May the Lord grant Your Holiness long life, good health and divine help.

Baselius Mar Thoma Mathews I

February 4, 1977,
Kottayam

Session of the Commission on Christian Unity and Inter-Church Relations

The Holy Synod Commission on Christian Unity and Inter-Church Relations met in Moscow on March 9-11, 1977, under its chairman, Metropolitan Nikodim of Leningrad and Novgorod Patriarchal Exarch to Western Europe, to consider the consensuses on Baptism, Eucharist and Priesthood prepared by the WCC Faith and Order Commission and sent to the Moscow Patriarchate for its judgement, in accordance with the decision of the 5th WCC Assembly in Nairobi.

The documents, adopted by the Mixed Theological Commission on Orthodox-Catholic Dialogue at its session in Chambesey (near Geneva) on August 20-28, 1975, were discussed as well.

CHRONICLE

On March 9, 1977, in connection with the earthquake in Romania His Holiness Patriarch Pimen of Moscow and All Russia sent the following telegram to His Beatitude Patriarch Justinian of Romania in Bucharest: "It is with a feeling of deep grief that we express to Your Beloved Beatitude and the Romanian Church our sincere condolences on the disaster which has befallen your country. We offer up zealous prayers to the Lord for you, the Holy Romanian Church and the people of your country."

A telegram of condolences was also sent to His Holiness Patriarch Maksim, Head of the Bulgarian Church.

* * *

On March 11, 1977, the French Ambassador to the USSR, H. E. Bruno de Leusse, received Metropolitan Nikodim of Leningrad and Novgorod Patriarchal Exarch to Western Europe, on his quest and had a conversation with him.



Services Conducted by His Holiness Patriarch PIMEN

JANUARY

On **January 18 (5)**, the eve of Epiphany (Baptism of Our Lord), His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On **January 19 (6)**, the Feast of the Baptism of Our Lord, Epiphany, His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

After Liturgy, on the eve and on the feast day itself, Patriarch Pimen conducted the Office for the Great Blessing of Waters.

FEBRUARY

On **February 15 (2)**, the Feast of the Presentation of Our Lord, His Holiness

Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **February 20 (7)**, Cheese-Fare Sunday, of Forgiveness, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On Sunday evening His Holiness the Patriarch attended Vespers in the Patriarchal Cathedral and preached a sermon on the three weeks of preparation for Lent and Christian forgiveness. Afterwards the Office of Forgiveness was held; the members of the clergy and worshippers came up to His Holiness and asked him to forgive and pray for them.

Restoration of the Dormition Cathedral in Vladimir

The majestic, white-stone Cathedral of the Dormition or, as it is called in ancient Russian chronicles, the "Golden Cupolated Church of the Most Holy Mother of God", has stood on the high bank of the Klyazma River in the centre of the ancient town of Vladimir for more than eight centuries. Russia has few churches with such a rich and illustrious history.

The Cathedral of the Dormition was built in 1160 by order of the devout grand duke, St. Andrei (Bogolyubsky), and was intended to be the cathedral church in the grand duchy's new capital, the town of Vladimir.

The temple was decorated with gold, silver, and precious stones, and its walls covered with murals; this church in honour of the Dormition of the Most Holy Mother of God was truly one of the most magnificent churches of its time. The grand duke, St. Andrei, installed the miraculous icon of the Moth-

er of God here, an icon that he had brought from the south and which, according to legend, as noted in the ancient chronicles, "the Apostle Luke painted... thence it was called the Vladimir icon". This sacred icon was an object of reverence for the whole of north-eastern Russia from time immemorial, as it still is; today it is also a spiritual symbol of the Russian cathedral city.

In the reign of the Grand Duke Vsevolod III, called "the Large Nest", the brother of St. Andrei (Bogolyubsky), the church was rebuilt after a fire. At this time the builders enlarged it—they built new walls, set up five cupolas to replace the previous single cupola, and the exterior was decorated with stone engravings and girdled by arcature characteristic of the times, while the interior was painted anew with murals by the most outstanding masters.

In 1810, a tall, slender bell-tower in the Russian classical style with a gilded spire was built near the cathedral.



The Cathedral of the Dormition in Vladimir
(before its restoration)

In 1862, the bell-tower was connected with the main structure by a heated chapel dedicated to St. Georgiy (Yuriy) of Vladimir. In the bell-tower's lower tier there is an altar dedicated to St. Michael's Miracle in Chonae. Thus, the main building, the St. Georgiy Chapel, and the bell-tower form a single architectural ensemble today.

There is no need to dwell on the Cathedral of the Dormition's architectural and artistic features or its historical significance in the present article. These questions have already received repeated attention in our journal.* We shall only point out that the cathedral is the final resting place of its founder, the grand duke, St. Andrei (Bogolyubsky), and his son, St. Gleb. The relics of the grand duke, St. Georgiy (Yuriy), who gave his life for his Motherland and in unequal battle with the Tatar

hordes of Khan Batu, also repose here. The cathedral is also the final resting place of many princes and hierarchs of Vladimir.

It was here that many grand dukes—from Andrei Bogolyubsky to Ivan III, including Aleksandr Nevsky, Daniil of Moscow, and Dmitriy Donskoi, were enthroned. The cathedral's bell-tower summoned the Russian people to battle when enemies invaded the Motherland.

The cathedral was a symbol of Russian unity during the period of internecine wars and divisions. The seat of the Metropolitan of All Russia was located here from the late 13th century to the early 14th century. It was the centre of Russian education and literacy. It was here that the noted Lavrentyev and Radzivil Chronicles were written.

The Cathedral of the Dormition in Vladimir contains frescoes by the two greatest 15th century icon-painters—Andrei Rublev and Daniil Chornyi. It also served as the model for the Cathedral

of the Dormition later built in the Moscow Kremlin.

Both on the ethico-spiritual and historical-artistic planes, this "holy starets" merits the most reverent attention.

During its centuries-long history, the cathedral was renewed and repaired many times—unfortunately, not always entirely successfully. Particularly wide-ranging repairs were made in the 19th century.

* R. Dneprov: U sten pervozdannoi Rusi, "JMP", 1953, No. 10, pp. 36-48; S. Stavrovskiy: Tserkovnoye torzhestvo vo Vladimire na Klyazme, "JMP", 1954, No. 8, pp. 11-12; Archbishop Onisim of Vladimir and Suzdal: Uspensky kafedralny sobor v gorode Vladimire na Klyazme, "JMP", 1958, No. 5, pp. 29-35; P. Kharlamov: Svyatoi Blagoverny velikiy knyaz Andrei Bogolyubsky, "JMP", 1958, No. 5, pp. 59-63; A. Kazem-Bek: Na yubileinykh torzhestvakh vo Vladimire, "JMP", 1958, No. 12, pp. 8-10; N. Ivanov: Andrei Rublev, "JMP", 1960, No. 6, pp. 40-53—Russian editions.

The preservation of architectural monuments and objets d'art in the Soviet Union is a matter of public and state concern.* The most modern scientific and technological methods are employed in restoring buildings of architectural value. The Cathedral of the Dormition has received the consistent attention of the appropriate state administrative bodies and, as an architectural monument, it is protected by the state.

In 1918, the cathedral was examined by the All-Russia Restoration Commission under the chairmanship of Academician I. E. Grabar and the work began of scraping off later paintings and revealing 12-15th century frescoes. This work was renewed in 1929, 1931, and 1935.

In 1945, the cathedral was re-examined thoroughly by a commission from the Department for the Preservation of Monuments under the Council of People's Commissars, and in 1949 by a commission from the Scientific-Methodological Council under the USSR Academy of Sciences. Various "ailments" were diagnosed in the paintings and defects in the building itself located.

From 1951 to 1954 restoration work on the cathedral was carried out on funds provided by the Moscow Patriarchate: icons and frescoes were partially restored; the roof, walls, windows, and heating system were repaired, and other work accomplished.

In 1972, a special commission from the RSFSR Ministry of Culture examined the results of the investigations carried out in the cathedral and came to the conclusion that the frescoes from the 12-15th centuries and the iconostasis were in critical condition, and that the heating and ventilation systems did not meet modern standards. Faults were also found in the lighting system and in various individual parts of the building. A resolution passed on May 12, 1974, by the Executive Committee of the Vladimir Regional Council of Workers' Deputies established a deadline of July 1974 for the Vladimir Special Restoration Workshop to complete prepa-

ratory work and begin restoration of the Cathedral of the Dormition. At the same time, restorers were offered a two-year contract by the church community, on the basis of their estimate, to work out a schedule for interior and exterior restorative work. After completion of the basic work, further restoration was to be carried out in sections so that the believers could attend divine service in the cathedral.

The Regional Department for Supplies and Distribution was instructed to guarantee the materials needed for the work within stated deadlines.

With the blessing of His Holiness Patriarch Pimen, 400 thousand roubles from the funds of the Patriarchate were designated for restoration and conservation work in the cathedral.

From September 1974 divine service was conducted in the St. Georgiy Chapel because restoration work in the



Archbishop Vladimir of Vladimir and Suzdal officiating at divine service in St. Georgiy Chapel of the Dormition Cathedral, 1977

* The law "For the Preservation and Use of Historical and Cultural Monuments" was adopted in the Soviet Union in October 1976 and entered into effect on March 1, 1977.

main building required that the flooring be removed to install the heating system, which will control temperature fluctuation and humidity within. Scaffolding was erected for the uncovering of the frescoes, including those of 1158 and 1189, in the reigns of the devout grand dukes, Andrei Bogolyubsky and Vsevolod III.

The condition of the iconostasis, executed in the barocco style, was very poor. Many of the carved details were lost. For spreading gesso, gilding and smoothing the workers removed the frames from the iconostasis and placed them on workbenches; after the work was completed the frames were returned to their former places.

By early 1977, a large portion of the work was completed. However, during the restoration damages and defects not discovered earlier were revealed; this extended the deadline for the completion of all the work. The complexity of these problems necessitated highly qualified and skilled craftsmen—painters, chasers, engravers, and gilders, of whom there are not many at the restorers' disposal.

The wall-paintings in the St. Andrei Chapel have now been totally restored and the iconography and colours of the 19th century Safonov murals preserved. The heating system has been reconstructed as a result of which the cathedral will now have a stable temperature and humidity control and the electrical wiring has been replaced; the murals on the drum of the central cupola have been restored, and the floor has been re-laid with new tiles designed according to the old 19th century tiles. The icons in the iconostasis have been cleaned, their coating of paint reinforced, and varnished.

The exterior of the cathedral's white-stone walls was cleaned of its old whitewashing, and the new roof was covered with brass sheeting, as it was in ancient times.

Investigations disclosed ornamental murals of 1161 round the windows above the choir lofts. Murals dating from the reign of Grand Duke Vsevolod III (1189) were discovered in the north nave under the choir loft and a painting of two saints (prophets) was found behind the iconostasis in the wes-

tern part of the north-east pylon. Work behind the iconostasis is continuing.

Apart from the work by Andrei Rublev previously known, four new works were discovered: "The Transfiguration of Our Lord", a fresco found beneath some 19th century painting, fragment of a composition entitled "The Descent of the Holy Spirit", "The Baptism of Our Lord" on the western face of the southern lunette, and "The Rejection of the Gifts of Joachim and Anna" on the western lunette. On the east face of the central column, behind the Patriarch's throne, a "towel" design typical of Andrei Rublev (1408) was discovered.

On February 1976, the state commission supervising the method of restoration work on the Cathedral of the Dormition acquainted itself with the work carried out to date and noted its intensive tempo, its strict adherence to the commission's guidelines, and the high quality of the work. The commission affirmed the correctness of the investigating methods used and recommended beginning work to conserve 12-15th century murals. Investigation of the cathedral's paintings is to be continued.

As was already noted, divine service is presently held in the Chapel of St. Georgiy. On ferial days the cathedral clergy devote a great deal of time to occasional offices, i. e. molebens, baptisms, funerals, etc. held after Divine Liturgy. On Sundays and feast days, a great number of worshippers from Vladimir and the surrounding areas attend the services. The clergy lovingly perform their duty of spiritually nourishing their flock: they conduct divine services of the yearly cycle, they confess the parishioners, and administer Holy Communion to them, and they regularly deliver sermons.

The ruling hierarchy, Archbishop Vladimir of Vladimir and Suzdal, holds divine services in the cathedral. The clergy of the cathedral and the neighbouring churches officiated with special solemnity at All-Night Vigil and Divine Liturgy led by the archbishop on the Feast of St. Georgiy (Yuriy) Vladimir on February 16-17, 1977, the patronal feast of the chapel. After the festal moleben said before the shrine of St. Georgiy, Archbishop Vladimir spoke



St. Georgiy Chapel of the Dormition Cathedral on Sunday in January, 1977 (left — entrance to the first tier of the belfry)

of the significance of the holy men of Vladimir in the spiritual life of the parish.

Divine services will soon take place again in the restored St. Andrei Chapel. The parishioners will listen joyfully to the singing of canticles beneath the vaults of the chapel, and then the

entire Cathedral of the Dormition will again be revealed in all its magnificence and eternal beauty to the eyes of its parishioners and all lovers of the artistic heritage bequeathed to us by our righteous forebears.

Archpriest DIMITRIY NETSVETAEV,
Dean of the Cathedral of the Dormition

Enrolment in the Theological Schools of the Moscow Patriarchate

The enrolment rules to the theological educational institutions to 1977/78 academic year were published in **The Journal of the Moscow Patriarchate** in its Russian edition (No. 4, 1977).

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

The men from the age of 18 to 35 with secondary education can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions — the theological academies (men up to the age of 50) — must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

There is a department of extramural (correspon-

dence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

The addresses of the theological academies and seminaries:

1. Moscow Theological Academy and Seminary — The Trinity-St. Sergiy Lavra, 141300, Zagorsk, Moscow Region, USSR.

2. Leningrad Academy and Seminary — 17 Obvodny Kanal, 193167, Leningrad, S-167, USSR.

3. Odessa Theological Seminary — 4 Mayachny Pereulok, 270038, Odessa, 38. USSR.

With the Christians of Japan and the Philippines

IN THE PHILIPPINES

We left Tokyo for Manila in the early morning of November 2, 1976. The flight took two hours and forty-five minutes. As we stepped out of the plane we immediately felt the heat. In Manila it was "only" +42°C. and the people who met us said it was now "getting cooler".

The Philippines is a Roman Catholic country and according to official statistics 85% of the believers are Roman Catholics. The Independent Church of the Philippines also has a large following.

This was the first time a delegation from the Russian Orthodox Church was visiting the Philippines. During the visit, the delegation met representatives of the Churches, state and educational institutions. We were accompanied by the Rev. La Verne D. Mercado, General Secretary of the National Council of Churches in the Philippines.

A delegation from the Christian Peace Conference was also in the Philippines at the time. With the CPC delegation we visited Mr. Narciso Albarracin, secretary on educational and cultural affairs to the President of the Philippines Fernando Marcos, and Mr. Carmelo Barbero, the aide to the Secretary of National Defence who acquainted us and the CPC representatives with the social and economical reforms in the country.

With the CPC delegation we also visited His Eminence Jaime Cardinal L. Sin, Archbishop of Manila. Our conversation with him took place in a cordial and friendly atmosphere. Bishop Makariy of Uman, a representative of the Russian Orthodox Church at the World Council of Churches and member of the CPC delegation, told him about the life and work of the Russian Orthodox Church. Bishop Khrizostom informed him of the forthcoming world conference which will be held in Moscow on June 6-10, 1977. Cardinal Sin warmly received this news. He remarked with satisfaction that relations between the Roman Catholic Church and Eastern

Churches had noticeably improved recently.

The Independent Church of the Philippines has the second largest number of members. The Most Reverend Supreme Bishop Macario V. Ga is the head of the Church. The Church separated from the Roman Catholic Church and became independent in 1902. In Tagalog the Independent Church of the Philippines is called "Aglipayan". She has 4,000,000 members, 2,000 churches, 600 priests, 44 bishops and several schools.

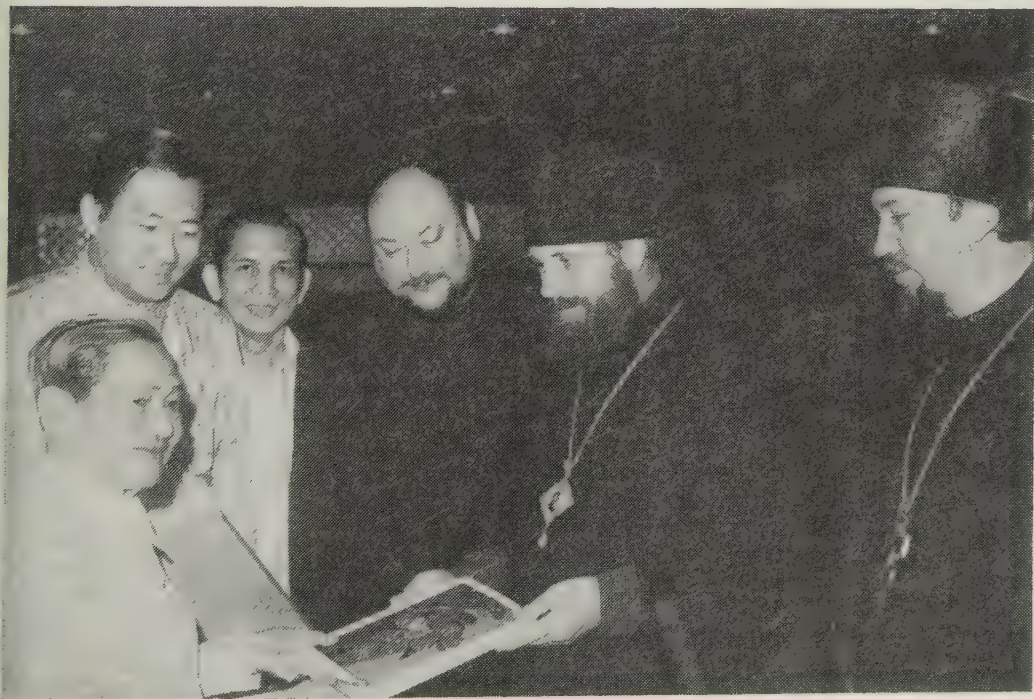
In his conversation with us, Bishop Macario Ga said that although his Church had separated from the Roman Catholic Church, she was not trying to sever all her ties with the latter. "We have long dreamed of becoming independent of the Roman Catholic Church but, unfortunately, the Americans prevented us from gaining independence. We have to return the property which was used by the Roman Catholics. We do not receive any financial support from any country or people. We built the cathedral on the donations of our parishioners." During the conversation Bishop Macario talked with pleasure about his friendly relations of many years standing with representatives of the Russian Orthodox Church at the World Council of Churches.

Bishop Macario Ga participated in the 3rd Assembly of the WCC in New Delhi. He considers that the significance of the Russian Orthodox Church is very great in the world. "The Russian Orthodox Church," he said, "can make a considerable contribution to the defence of peace. It does her honour to be in the avant-garde of the fighters for peace. The Government of the Philippines now has good relations with your country and great mutual help will come of this. We consider also beneficial your visit to us. We want to send your representatives here. In 1977, we will be celebrating the 75th anniversary of the independence of our Church." Bishop Macario Ga officially invited the Russian Orthodox Church to take part in the anniversary celebrations. The invitation in writing will follow.

The National Council of Churches



Bishop Khrizostom of Kursk and Belgorod (centre), Archpriest Leonid Kuzminov and Proto-deacon Nikolai Dmitriev (left) with the Rev. La Verne Mercado (extreme right), General Secretary of the National Council of Churches, and the Most Reverend Macario V. Ga, Supreme Bishop of the Independent Church of the Philippines (second from right)



At the reception given by the National Council of Churches



Members of the Russian Orthodox Church and CPC delegations at the reception held by Mr. Carmelo Barbero, aide to the Secretary of National Defence (second from left)

the Philippines was organized in 1963. Its members include the United Church of Christ in the Philippines, the United Methodist Church, the Independent Church of the Philippines (Aglipayan), the Episcopal Church of the Philippines, the Evangelical Methodist Church, the United Evangelical Church of Christ, the Convention of Philippine Baptist Churches, the Lutheran Church of the Philippines and the Salvation Army. The Philippine Bible Society and the Association of Christian Schools and Colleges were accepted in the NCC as assistant members in 1966, and the Union Church of Manila and the Student Christian Movement of the Philippines, in 1967.

The aims of the NCC are to develop and strengthen ecumenical ties by studying problems of Christian unity and cooperation among Churches. The fourth paragraph of the NCC Charter reads as follows: "The National Council of Churches supports the rights of religious freedom and social justice, the concession of human rights, freedom and a democratic form of government, judicious and responsible nationalism, peace and order and national education.

The NCC supports the UN as an instrument for safeguarding peace throughout the world."

The NCC of the Philippines cooperates with all the country's organiza-

tions which have the people's well-being, the safeguarding of peace, justice and progress as their aim. The NCC upholds the measures taken by all international organizations struggling for peace and supports all peace-loving and progressive forces.

At the reception given by the National Council of Churches, our delegation and the representatives of the departments and working groups of the NCC discussed the aspects of the life and work of the Russian Orthodox Church in the USSR and the work plans and tasks of the National Council of Churches in the Philippines.

An interesting meeting took place with Mrs. Marcos, the mother of the President of the Philippines and an active public figure, and with the representatives of the Asian Peace Conference and the press.

The issues of peace, justice and freedom were touched upon during the press conference in which the delegation of the Christian Peace Conference also participated.

The 75th anniversary of the new system of education in the Philippines was celebrated in 1976. With the Rev. L. Verne Mercado we visited the Philippine Christian University whose president is Mr. Lino Q. Arquiza. The educational system is now improving thanks to the progressive reforms in the

"Sincere Thanks for the Cordial Welcome"

(A letter from the Austrian pilgrims)

At the invitation of the Moscow Patriarchate and with the blessing of our diocesan hierarchy, Archbishop Irinei of Vienna and Austria, a group of pilgrims from the Vienna Diocese left Vienna for Moscow on August 16, 1976. The group, which was headed by Father Khrizostom Piineburg, included several laymen who are parishioners of the Cathedral of St. Nicholas in Vienna. In Moscow we were met by our deeply esteemed Dean of the Cathedral of St. Nicholas, Archpriest Viktor Bekarevich.

Our hearts were immediately captivated by beautiful Moscow.

We stayed in the Rossiya Hotel near the splendid Kremlin and were enraptured by its majesty and beauty and by the uniquely designed Church of St. Vasilij the Blessed.

Besides the cathedrals and churches in the Kremlin, we also visited many churches in the city and attended All-Night Vigil which was conducted by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany. We listened to church choirs and enjoyed the beautiful Russian voices. We visited the Trinity-St. Sergiy Lavra in Zagorsk where we didn't know where to turn our heads, for there were magnificent churches and wondrously beautiful buildings everywhere we looked.

country. Anyone who wants to receive a university education, may do so regardless of race or religion, and even if he (or she) comes from one of the remotest regions of the Philippines. A hostel has been built (so far only for girls); the students usually live in private apartments or with their relatives.

We hope that the close brotherly contact with Christians of the Philippines and sincere, warm talks in the spirit of ecumenical cooperation have laid the foundations of friendly relations between the Churches of our two countries.

On November 6 our delegation returned to Moscow via Singapore.

Archpriest **LEONID KUZMINOV**
Archdeacon **NIKOLAI DMITRIEV**

We also visited Minsk where Father Viktor Bekarevich's parish is. We prayed in the Church of St. Aleksandr Nevsky, the Church of the Transfiguration and the Cathedral of the Holy Spirit.

The village of Khatyn, which the Nazis razed to the ground, is sixty kilometres from Minsk. A small memorial with a bell now stands on the site of each of the 26 destroyed houses. The bells ring in turn every thirty seconds. In the centre of the village there is a memorial depicting a peasant with a child in his arms—the only inhabitant of this village who survived. It is a sad and touching picture.

We also saw the Hill of Glory, a memorial to the victorious Red Army which liberated Byelorussia from the Nazi occupationists. We laid red, white and red flowers (the colours of the Austrian flag) by the "Freedom" memorial in Minsk.

We were warmly and cordially received by Metropolitan Antony of Minsk and Byelorussia. He gave us some presents as mementos.

In Leningrad we were received by His Eminence Metropolitan Nikodim of Leningrad and Novgorod. Everything we saw and experienced there can only be imagined by those who have visited Leningrad. We laid flowers in the Piskarevskoye Cemetery.

We also visited Pskov with its numerous ancient churches. In the village of Mikhailovskoye we sensed, as it were, the spirit of the Russian genius Pushkin. We visited his and his parents' graves. In the museum we saw the manuscripts of "Eugene Onegin" and "Boris Godunov". We also visited the famous Pskov-Pechory Monastery of the Dormition which has saved Russia several times from foreign invasions. We were warmly and cordially received by Metropolitan Ioann of Pskov and Porkhov to whom we offered our filial thanks.

We cannot fully describe here how delighted and amazed we were by everything we saw in our dear Motherland.

And if one thinks that we only saw a small part of this vast country, it is

Diocese of Moscow In 1976, Archbishop Pitirim as usual conducted festal services in the churches of the Volokolamsk Deanery.

The Feast of St. Barbara the Great Martyr (December 17) was a solemn and joyful event for the parishioners of the Protecting Veil Church in Volokolamsk. On that day Vladyka Pitirim celebrated Divine Liturgy and held a festal moleben on the occasion of the paternal feast of the church's side-chapel. Concelebrating with the Vladyka were the deanery's clergy, as well as Archpriest Nikolai Vorobyev, Ecclesiarch of the Patriarchal Cathedral of the Epiphany in Moscow, and Archpriest Boris Tsepennikov, Rector of the Church of Christ's Nativity in Izmailovo, Moscow.

At the Lesser Entrance, Archbishop Pitirim bestowed on Archpriest Leonid Yakovlev, Superintendent Dean of the Volokolamsk Church District and Rector of the Protecting Veil Church, a patriarchal award, the mitre. On the recommendation of Metropolitan Serafim of Krutitsy and Kolomna, His Holiness had honoured, Archpriest Leonid with the award for his zealous 25-years' ministry in the Church of the Protecting Veil in Volokolamsk.

After the Liturgy, Vladyka Pitirim addressed the recipient. In his reply the latter expressed his gratitude to the Patriarch for the high appraisal of his service to the Church and the archpastoral love and attention extended to him.

After "Many Years" was sung, the parishioners coming up to kiss the cross congratulated wholeheartedly their pastor on the patriarchal award.

* * *

On Saturday, October 23, 1976, Bishop Irinei of Serpukhov arrived in Serpukhov where he



Archpriest Leonid Yakovlev

was ceremonially welcomed in the Church of the Prophet Elijah by its clergy led by the rector and by members of the church council. His Grace conducted All-Night Vigil during which he anointed the worshippers that thronged the church with holy oil. After the service the bishop addressed the clergy and congregation with an exhortation.

The next day, the 19th Sunday after Pentecost, the commemoration of the Holy Fathers of the Seventh Ecumenical Council, Vladyka Irinei celebrated Divine Liturgy in the above church. After the festal moleben he preached and blessed the believers.

almost impossible to imagine how great and wonderful Mother Russia is as a whole.

We are profoundly indebted to the Supreme Church Authority of the Moscow Patriarchate and to His Grace Irinei for the unforgettable and joyful spiritual experiences during our pilgrimage, for they gave us the opportunity to realize a cherished dream: to visit the shrines of Russia, to admire the beauty of the monuments of Russian culture and art, and to see this great country which is growing and flourish-

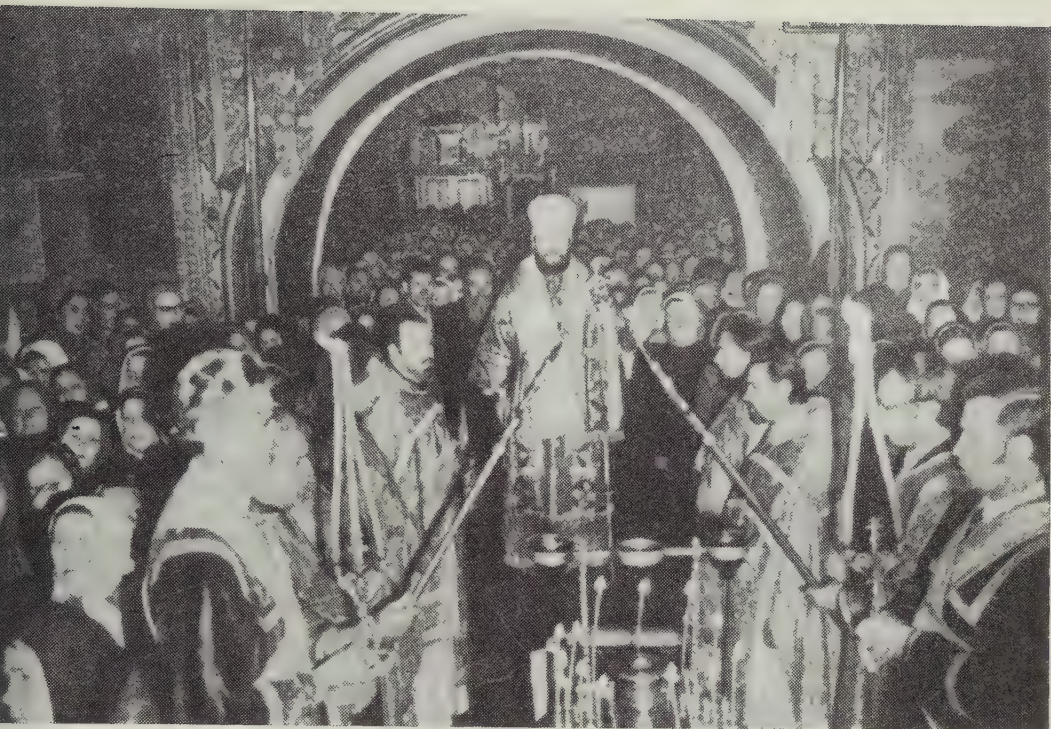
ing. We are sincerely grateful to the Mother Church for her cordial welcome.

We should like to thank Bishop Khristozostom, Deputy Head of the Department of External Church Relations, and his colleagues who organized the farewell reception in our honour and said many warm words to us.

We sincerely thank energetic Archpriest Viktor Bekarevich, who accompanied our group, for his concern and effort exerted on our behalf.

THE PILGRIM GROUP

Vienna, Austria



Bishop Irinei of Serpukhov officiating at divine service in the Church of the Prophet Elijah in Serpukhov

Diocese of Kiev

On November 4, 1976, the Feast of the Kazan Icon of the Mother of God, His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy and held a festal moleben in the Kiev Convent of St. Florus and the Ascension whose main church has a chapel dedicated to the above icon. His Eminence was given a solemn welcome by the convent's clergy and nuns headed by the mother superior, Hegumenia Agnesa. Before the moleben, Ladyka Filaret preached on the story and the significance of the feast.

On November 8, the Feast of St. Demetrius of Salonica the Great Martyr, His Eminence the Exarch celebrated Divine Liturgy and led a festal moleben in the Church of the Protecting Veil in Pioroka, Kiev. Members of the clergy, council and parishioners of the church joyfully met their chapastor; the rector delivered a welcoming address. The divine service held before a large con-

gregation was enhanced with the mellifluous and devout singing of two choirs.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, and on



Metropolitan Filaret of Kiev and Galich consecrating the altar of the domestic chapel in the new building of the Exarchate, December 13, 1976. Right: Archbishop Leontiy of Simferopol

December 5, the 25th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy in the episcopal Cathedral of St. Vladimir in Kiev. Concelebrating with him were Archbishop Bogolep of Kirovograd and Nikolaev, and Bishop Varlaam of Pereyaslav-Khmelnytsky. After the Liturgy held on December 4, His Eminence preached on the dogmatic meaning of the feast.

On December 13, the Feast of St. Andrew the First-Called, Metropolitan Filaret consecrated the domestic chapel in the new building of the Ukrainian Exarchate in honour of St. Philaretus the Merciful. His Eminence's concelebrants at Divine Liturgy and the consecration of the holy altar were Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Leontiy of Simferopol and the Crimea; Archbishop Antony of Chernigov and Nezhin; Bishop Varlaam of Pereyaslav-Khmelnytsky; Archpriest Yaroslav Antonyuk, Superintendent Dean of the Korets Church District, Volyn Diocese; Archpriest Mefodiy Finkevich of the episcopal Cathedral of St. Vladimir in Kiev; Hegumen Igor Voronkov of the Kiev Convent of the Protecting Veil. The service was attended by Archbishop Bogolep of Kirovograd and Nikolaev; the mother superiors of several convents in the Ukrainian Exarchate—Hegumenia Natalia of the Korets Convent of the Holy Trinity, Volyn

Diocese; Hegumenia Elikonida of the Kiev Convent of the Protecting Veil; Hegumenia Agnesa of the Kiev Convent of St. Florus and the Ascension; Hegumenia Ilaria of the Krasnogorsk Convent of the Protecting Veil, Kiev Diocese. The service was also attended by a guest of the Moscow Patriarchate, Father Eduard Huber, the Rector of the Pontifical Oriental Institute (Roman Catholic Church).

After Divine Liturgy all the apartments in the new building of the Exarchate were blessed (in 1974-1975 the building was reconstructed and two storeys added).

During the service the men in the metropolitan choir rendered all the hymns in the chant of the Kiev-Pechery Lavra.

During Liturgy, His Eminence the Exarch delivered a sermon on the significance of prayer and the House of God in the Christian's life and thanked all the people through whose efforts the new building and domestic chapel had been built.

Archbishop Nikodim addressed His Eminence with words of gratitude and congratulation on behalf of members of the episcopate, clergy and laity.

Diocese of Argentina On July 6, 1976, Bishop Platon arrived in the Annunciation Cathedral in Buenos Aires



Bishop Platon of Argentina conducting divine service at the Annunciation Cathedral in Buenos Aires on the Feast of the Vladimir Icon of the Theotokos, July 6, 1976

earlier than usual in order to meet the Vladimir icon of the Mother of God which was to be brought that day to the cathedral by the Roman Catholic members of the Vladimir Apostolate. After the troparion and magnificat to the Vladimir icon were sung, Bishop Platon celebrated Divine Liturgy assisted by the cathedral clergy. Besides the Orthodox, the service was attended by Roman Catholics of the Vladimir Apostolate.

In accordance with custom, the prayer was offered up that day to the Mother of God for peace throughout the world and Christian unity.

Bishop Platon was invited to the reception in honour of the feast held in the evening by members of the Vladimir Apostolate. The reception was also attended by Mrs. Lerotih, President of the Vladimir Apostolate. Bishop Platon invited the members of the Apostolate to visit him in his residence. The invitation was gratefully accepted.

A week later, Bishop Platon received the guests. The reception was attended also by a Roman Catholic priest—Father Carlo Gardella, general chaplain of the federal police in Buenos Aires. The guests were shown the film "The Local Council of the Russian Orthodox Church" dubbed in Spanish.

Father Rostislav Shvets

Diocese of Kalinin

In 1976, Bishop Germogen of Kalinin and Kashin conducted evening services in the Epiphany Cathedral in Vyshni Volochek on the eve of Epiphany and celebrated Divine Liturgy with the Great Blessing of the Waters on the feast day itself (January 18-19); he led the Passion service in the evening of the 4th Sunday in Lent (April 4), and Divine Liturgy on Easter Tuesday (April 27).

Vyshni Volochek is situated along the upper reaches of the Tsna, Msta and Tvertsa. Early in the 18th century they were linked by the Tvertsa and Tsna canals to form a system of waterways connecting the Baltic and the north-western regions (through the Msta, Lake Ilmen, the Volkhov, Lake Ladoga and the Neva) with the south-eastern parts of the country (through the Tvertsa and Volga).

The Cathedral of the Epiphany was erected near the Tsna Canal in 1866. Among its most revered shrines is a wooden carving of St. Nicholas left in the town by Tsar Ivan IV on his return journey from Pskov.

At Divine Liturgy, held in the cathedral on Easter Tuesday (April 27), His Grace presented hierarchal certificates to Leonid Lutsyuk, pre-

centor of the right-hand choir, and Sister Maria Mikhailova who is a reader in the cathedral.

In the evening of that day, Vladyka Germogen officiated at Vespers in the Holy Trinity Church in the town of Bologoe and bestowed upon the rector, Archpriest Boris Malakha, a patriarchal award, the epigonation.

On October 31, the 20th Sunday after Pentecost, His Grace celebrated Divine Liturgy in the All Saints Church in Toropets after officiating at All-Night Vigil on the eve.

Toropets is one of the oldest Russian towns. It celebrated its 900th anniversary in 1975. The saintly Prince Aleksandr Nevsky was married in one of the churches there.

Vladyka Germogen was welcomed in the porch by members of the church council and inside—by the rector, Father Vladimir Diakov. During Liturgy, the Vladyka delivered a homily on the theme of the lesson for the day and after the service he blessed the worshippers.

The spacious, majestic Church of the Dormition in the village of Zavidovo, built in 1613, has a side-chapel dedicated to St. Michael the Archangel. In this church Bishop Germogen celebrated Divine Liturgy on the 23rd Sunday after Pentecost, November 21, the Feast of the Synaxis of St. Michael the Archangel and All the Heavenly Host.

In the porch the Vladyka was met by members of the church council and inside the church he was greeted by the rector, Archpriest Petr Gerasimovich. After the Gospel reading His Grace delivered an exhortation on the theme of the feast and after the Dismissal blessed the worshippers.

Diocese of Kharkov

Archbishop Amvrosiy of Kharkov: 75 years after his demise. On Sunday, September 19, 1976, a solemn panikhida for Archbishop Amvrosiy of Kharkov and Akhtyrka was held after Divine Liturgy in the episcopal Cathedral of the Annunciation on the occasion of the 75th anniversary of his departure to the Lord. The sound of the stirring kontakion, "With the saints, give rest, O Christ, to the soul of Thy servant", sung by the whole congregation, filled the majestic cathedral.

After the panikhida, Archbishop Nikodim of Kharkov and Bogodukhov delivered an address devoted to the memory of Archbishop Amvrosiy Klyucharev: "Beloved brothers and sisters, according to a good tradition long established in our cathedral, we honour the memory of all our diocesan bishops, asleep in the Lord, at every proskomide and Divine Liturgy. Today we offer the Holy Bloodless Sacrifice and pray for

the repose of our ever-memorable Archbishop Amvrosiy.

"For 19 long years His Grace worked tirelessly and fruitfully in the Kharkov See and left it a rich spiritual heritage—his theological studies and, as a crown of his service to God, this magnificent Cathedral of the Annunciation erected and embellished through his efforts.

"On the occasion of the 75th anniversary of his demise, our Mother—the Russian Orthodox Church—devoted much space in her journal (*JMP*, 1976, No. 8.—*Ed.*) to the life and ministry of Archbishop Amvrosiy.

"Let us honour the memory of Vladyka Amvrosiy not only by offering up prayers to God for the repose of his soul but also by drawing on his spiritual heritage—his paternal exhortations and homilies for our spiritual and moral perfection. Let us multiply and not hide, as the unprofitable servant did in the Gospel Parable of the Talents, the spiritual treasure given us; let us enrich it by our good and sacrificial service to God and people in the Name of our beloved Lord, through our zealous fulfilment of His commandments, and ardent love and devout reverence for the House of God. Let us bring, through our good deeds, to the treasurehouse of Holy Church our pure faith and irreproachable lives".

Then all those present sang "Eternal Memory" to the servant of God, Archbishop Amvrosiy.

Diocese of Tallinn In the evening of Christmas Day, January 7, 1976, members of the Tallinn clergy greeted their

archpastor with the joy of the feast in the episcopal Cathedral of St. Aleksandr Nevsky. Metropolitan Aleksiy of Tallinn and Estonia conducted Vespers and read aloud the Patriarch's Christmas Message; then Archpriest Viktor Martyshkin, ecclesiarch of the cathedral, read Metropolitan Aleksiy's Christmas Message. On behalf of the diocesan clergy and laity, Archpriest Vladimir Zalipsky offered best wishes to His Eminence on the occasion of the feast.

On January 9, the Feast of St. Stephen the Apostle, Protomartyr and Archdeacon, His Eminence celebrated Divine Liturgy in the Dormition Cathedral of the Pükhtitsa convent.

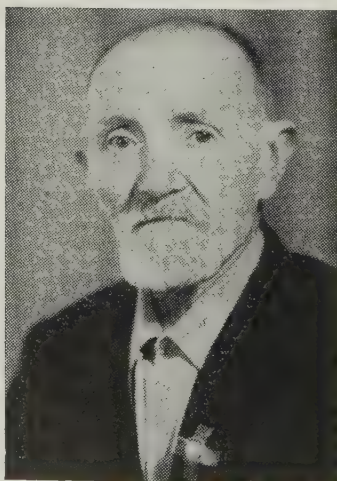
On March 9-13 (Tuesday to Saturday of the first week in Lent) Metropolitan Aleksiy officiated at Lenten services in the Pükhtitsa Convent of the Dormition. During those days His Eminence admitted postulants to the novitiate and two nuns to the schema.

On August 5, the Feast of the Pochaev Icon of the Mother of God, Vladyka Aleksiy celebrated Divine Liturgy and said a moleben before the revered Pochaev icon in the Dormition Cathedral of the Pükhtitsa convent. The Liturgy was attended by several Anglicans participating in the Moscow Orthodox-Anglican Conversations—Canons Roger Beckwith, Michael Moorhead, and Edward Hardy led by Bishop Graham Delbridge from Australia. His Eminence cordially welcomed the guests and Bishop Graham Delbridge said a few words in reply. The guests partook of the refectory meal and looked round the convent.

IN MEMORIAM

Evgeniy Dementyevich Filatov, churchwarden of the church dedicated to the Kazan icon of the Theotokos in Dubiki Village, Tula Diocese, fell asleep in the Lord on June 11, 1976, in the 92nd year of his life.

Evgeniy Dementyevich began serving the Church in 1966. Every day he came to God's House and devoted much of his time and energy to its embellishment and expansion, taking care of its other needs as well. He loved the House of God and found in it fresh strength to work for the good of the Church and the Motherland. All this, accomplished with modesty and diligence, won



him the respect of the Church Authority and the love of his

parishioners. Patriotic appeals by Metropolitan Yuvenaliy of Tula and Belev always found support.

For his services rendered the Holy Church, Evgeniy Dementyevich was honoured in 1974 by Metropolitan Yuvenaliy with a hierarchal certificate and was awarded the Order of St. Vladimir, 3rd Class, by Patriarch Pimen in 1974.

Many believers came to their last respects. The funeral service was conducted by the rector, Archpriest Sergiy Zolotarev. Evgeniy Dementyevich was interred at the cemetery in Dubiki.

For Paschal Vespers

You have just heard the Gospel account of the Risen Lord's first appearance to His disciples (Jn. 20. 19-25). What were the first words that they heard from the Lord?

It is natural to expect that the first words the Lord said to His disciples after His resurrection from the dead would be extremely important and necessary for them. What He said was: *Peace be unto you.*

Three times He repeated this momentous greeting.

If the Saviour's first words after the Resurrection were thrice repeated, this is surely an indication of the vast and profound content of the word "Peace".

This means that the peace which Christ brought is the chief and most important blessing, the most precious gift.

Even before His death on the Cross, Jesus said to His disciples: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you* (Jn. 14. 27).

Christ gave us peace of heart, peace of mind, peace drawn from a heavenly source.

The peace that Christ gives is profound, complete, everlasting and untroubled.

It is the peace that the saints possessed in their hearts, which had been soothed by the Lord. They were not troubled by any of the world's vanities that they had rejected. They lived a deep inner life, the life of the spirit calmed by God. This is the kind of peace, totally untroubled, that Christ gives His disciples and those who are worthy to be called His friends. It is a peace that no one can ever take away.

When our Lord Jesus Christ sent His disciples out to preach, He said to them: *And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again* (Lk. 10. 5-6).

What wonderful words of greeting! The salutation *Peace be unto you* has a certain self-sufficiency: it lives, it moves, it enters the heart of the man who is a son of peace and is worthy of the peace of God. If he is not a son of peace, but is a man far removed from God, then the peace bestowed by the Apostles returns to them. There is a mystic life in the words *Peace be unto you...*

Everyone needs the peace of God, and the desire to gain peace is the great aim of all Christians and all men.

How are we to gain peace? How are we to attune our hearts so that the peace bestowed by the Apostles and by Christ Himself stays with us?

We find the answer in Isaiah: *O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea* (Is. 48. 18). If only we obeyed the commandments of Christ, the peace of God would fill our whole being, providing complete and absolute tranquillity.

Anyone who has carefully read the epistles of the Holy Apostles has probably noticed that nearly all the epistles begin with the same words, conveying the peace of God. The Apostles conveyed peace from the Lord to those who would read their epistles. A living, active, dynamic peace is instilled into our hearts through the words of the Apostles. If peace is so important, then this should surely prompt us to read the epistles.

So read, read and immerse yourselves in what you will find in the Holy Scriptures, for they contain the commandments that the Lord Himself formulated. The Apostles simply explained the great depth of Christ's words and commandments.

Read, therefore, and obey, and then peace will, as Isaiah says, flow like a river into your hearts, and you will enjoy total tranquillity. Amen.

Archbishop LUKA VOINO-YASENETSKY

April 20, 1952

Joy in the Risen Christ

Beloved fathers, brothers and sisters, be joyful! Christ is risen! Christ is risen, and the doors of God's churches are open again, so that we, too, may enter into the joy of the Risen Lord. Again our souls are sanctified by the life-giving words *All hail*, with which the Source of our lives—Christ the Risen Lord—greeted the holy women bearing spices to His sepulchre. The Holy Church greets us during these happy days with words of eternal joy, joy at the victory of Life over Death, the triumph of Good over Evil, the triumph of Divine Love.

St. John Chrysostom says of the mystery of Christ's Resurrection: "The holy rays of Christ's light have already begun to shine..., the long and dark night has been swallowed up..., everything is permeated with the inexhaustible light..., the great Christ appears before all, brighter than the sun..., it is the beginning of the long, eternal and, for us believers, unfading Day of Joy—Easter with all its mystery..., the ever living monument... Let the heavens rejoice..., let the earth celebrate, cleansed by the Divine Blood; let every human soul, regenerated by the Resurrection, also celebrate!"

With faith in the Resurrection of Christ, we Christians hasten to our beloved churches on Easter Night so as to partake of the perfect and lasting joy that the Lord gave to the world through His glorious Resurrection: *and your heart shall rejoice, and your joy no man taketh from you* (Jn. 16. 22).

The Resurrection of Christ is our resurrection, and His victory over Sin and Death is our victory. His Ascension to sit at the right hand of the Father is our ascent to the Heavenly Father, Who always loves us, and the original

beauty and grandeur of man is in the Risen Redeemer of the World.

The Divine Truth reveals to us the mystery that it is the eternally triumphant Resurrection, rather than Death, that has power over us. "Shall we consider it great and surprising," says St. Clement of Rome, "if the Creator of all shall resurrect those who in the hope of the good faith have served Him well?" Believing in the universal resurrection and glorifying the magnitude of the feat accomplished by our Redeemer the Lord Jesus Christ, let us endeavour, in the spirit of His Divine Love and Mercy, to nourish in ourselves a conscious desire to fulfil God's commandments. St. Paul the Apostle writes: *And above all these things push on charity, which is the bond of perfectness* (Col. 3. 14), so that, through the zeal of our service of God and to our fellowmen, through our labour and prayer, we may worthily convey the joy of Easter as we glorify the Name of God in all things.

As followers of Christ and members of the Holy Church, we must be primarily concerned for her well-being, so that due honour is accorded to the Name of her Founder, our Saviour and Redeemer, Christ the Giver of Life. Bearing this in mind, let us preserve intact the unity of the faith, the holy brotherhood in Christ, as we are urged by the Apostles and the Holy Fathers.

Warning the faithful against arbitrary actions, discord, and division, the Apostolic Father, St. Ignatius the Theophoros, said: "Just as the Lord did nothing, either Himself or through His disciples, without the Father, through His communion with Him, so you, too, should not do anything without the bishop and the priests [of the Church]"

so as to succeed in everything you do, in the flesh and in the spirit, in faith and in love, in the Son and in the Father and in the Spirit, in the beginning and in the end."

Beloved brethren in the Lord, let us, like the Holy Myrrhophores, preserve in our hearts the grace-filled flame of Easter joy—the gift of the Risen Lord

which sanctifies us and illumines our way as we confess the faith on earth. For the Resurrection of Christ is an earnest of our resurrection too, an earnest of the everlasting triumph in His Kingdom of Glory and Divine Love. Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhov

The Things of God and the Things of Caesar

But when the fulness of the time was come, God sent forth his only begotten Son (Gal. 4. 4) that whosoever believeth in him should not perish, but have everlasting life... that the world through him might be saved (Jn. 3. 16-17). Pre-eternally abiding in the Father, the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (Jn. 1. 14).

If we read the Gospels carefully, we can, with a remarkable vividness and feeling of reality, live through events that occurred two thousand years ago in ancient Judea.

The Gospels show us the living Personality of Jesus Christ, with His unique features, His incomparable poetic speech, His parables and pithy sayings, and His ability to gaze clearly into the holy of holies of a person's soul and to read his thoughts as if in an open book.

The Lord's enemies often had occasion to face His insight and wisdom. St. Matthew provides an account of one striking instance: *Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians...* (Mt. 22. 15-16). The Herodians were the closest associates of Herod, Rome's protégé in Judea. Other people, apart from the Herodians, who had an interest in increasing the power of Herod were the scribes and the Pharisees, who hated Christ for exposing their hypocrisy and lies.

Both groups were seeking a pretext for taking revenge on the Exposer of their deceit and treachery, but they feared the people, who felt in their

heart of hearts that the Son of Man was right. The Herodians and the Pharisees decided to catch him out in argument and so asked: *Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?* (Mt. 22. 16-17).

Judea was then a dependency of pagan Rome. The tax that was payable to the heathen offended the religious feeling of Israel, since it ran counter to the ancient and sacred precepts. By asking Christ this question, the Pharisees aimed to place Him on the horns of a dilemma. If Christ acknowledged that the tax had to be paid, He would anger the people, who suffered greatly from the tribute levied by Caesar. But if He rejected the need for the tax, He would be acting in defiance of the Roman authorities.

In the event, Christ foiled the cunning designs of the Pharisees with a very simple and wise answer. *Why tempt ye me, ye hypocrites,* He asked. *Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way* (Mt. 22. 18-22).

What lesson can be drawn from what we have read in the Gospel? We belong to two cities—the terrestrial and the celestial. As people of the Celestial

City, we offer glory, praise and gratitude to the Creator of the World and the Source of All Bounties, prostrating our hearts and minds before the supreme, Omnipotent Mind, the Father of all being. Everything has been created by God; through Him everything lives, breathes and moves. For us the Son of God accepted the agony of the Cross and, finally, death, thereby redeeming us from servitude to Sin and Death, and so we open our hearts to Him and submit to Him as we work for Him and not for Sin. Let us therefore serve the One God and follow Him alone.

What is meant by *rendering unto Caesar the things which are Caesar's*? According to the 3rd-century Christian writer Tertullian, there is nothing human that does not concern us as Christians: the world, life in the world, culture, suffering and earthly grief, earthly joy and heavenly joy, all kinds of beauty, and thought—everything is close and dear to Christians, since it is all a manifestation of the Divine Wisdom, and it was all loved by God,

so much so that He even allowed His beloved Son to die on the Cross. His love embraces everything, and, through His love, He draws all things closer to Himself.

We Christians are called upon to be rays, albeit small ones, of the Sun of Truth and Love that is Christ. Not a single minute of our lives should be wasted; we should hasten to do good on earth. The Church of Christ, according to the words of her Teacher, blesses all the beneficial sources of earthly joys: honest work (1 Thess. 4. 11; 2 Thess. 3. 10), brotherly love among people (Rom. 12, 10; 1 Cor. 10. 24), the bond of love (Eph. 5. 25) and the intelligent use of earthly blessings (1 Cor. 6. 12; 10. 31). But, most of all, we should be bearers of spiritual light for the world, and peacemakers.

Let us therefore render to God that which is God's and *fulfil all righteousness* while remaining in piety and purity, as the Saviour Himself teaches us. Amen.

Archpriest ANANIYA POPOVICH



Church dedicated to the Prophet Elijah in Serpukhov. See p. 16



Session of the International Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations

Moscow, March 15-17, 1977

COMMUNIQUE

The International Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations held its regular meeting in Moscow from March 15 to 17, 1977.

Besides the members of the International Preparatory Committee, participating in its work was a group of prominent representatives of different religions from a number of countries who were invited for this purpose to Moscow. Among the participants there were representatives of the Buddhist, Moslem, Shintoist and Christian religions.

The meeting was presided by the Chairman of the International Preparatory Committee, Metropolitan Yuvenaliy of Tula and Belev.

The participants in the meeting warmly welcomed the entry of new patrons into the Honorary Presidium of the forthcoming conference:

The Mt. Ven. Kushok G. Bakula, Hambo Lama of Ladakh, Member of the Central Parliament, India;

Dr. Abbas Mugadzharani, the owner and editor-in-chief of the journal *Islamic Thought*, Iran;

Pastor Dr. Martin Niemöller, the Evangelical Church of Hesse-Nassau, FRG, winner of the Lenin Prize "For

the Promotion of Peace among Nations";

The Ven. Nitidatsu Fujii, President of the Japan Buddha Sangha;

His Beatitude Justinian, Patriarch of Romania.

To begin with the participants in the meeting heard the report presented by Metropolitan Yuvenaliy, the first part of which was dedicated to the international situation today. Further in the report, Metropolitan Yuvenaliy spoke of the work he had done since September 1976 as the Chairman of the International Preparatory Committee in cooperation with the members of this committee and in accordance with the decisions reached by the committee earlier.

Metropolitan Yuvenaliy expressed gratitude for the great and creative contribution to the preparation of the conference and to its popularization made by Mufti Ziyautdin Khan-ibn-Ishan Babakhan; Metropolitan Dr. Paulose Mar Gregorios Verghese; Canon Raymond Goor; the Honorary Patron of the Conference Hambo Lama Gombozhav, the head of the Mongolian Buddhists, President of the Asian Buddhist Conference for Peace; Prof. Sergio Arce Martinez; Mrs. Christa Lewek; the Ven.

Gyotsu Sato; Prof. J. R. Chandran and all the members of the International Preparatory Committee who have been active in its work.

Metropolitan Yuvenaliy noted with gratitude the theological and practical contribution to the preparation of the world conference made by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia; the Ven. Ismail R. Al-Faruki, Chairman of the Association of Moslem Sociologists of the USA; the Baptist Union of Hungary; the participants in the special seminar "Cooperation of Religions in the Struggle for Peace in the World", sponsored by the Regional Committee of the Christian Peace Conference in the GDR; the International Secretariat of the Christian Peace Conference; the participants in the special conversations held by professors of all theological faculties in the ČSSR on the theme: "World Religions for Peace".

The final part of the report suggested some proposals concerning further preparation for the world conference.

The discussion on the first part of the report included deliberations on the theological foundations of peacemaking which they realized on the basis of the principles of their respective religions. Education for peace was underlined as a specific task of religions. In the course of the discussion the participants noted the positive changes, advantageous for peace forces, which are now taking place in the international situation. Such positive changes include: gradual implementation of the provisions of the Final Act of the Helsinki Conference by the countries of Europe and North America which favourably affects international relations; continuous process for strengthening the national independence and development in the countries of Africa and Asia following the way of democracy; cessation of the fratricidal war in Lebanon; liberalization of the situation in Spain; positive shifts in the direction of the solution of the problem of Cyprus. The participants underlined the great role played by the non-aligned countries in strengthening international peace and security. The committee expressed its support of the peoples' struggle to liquidate aggressive mili-

tary alliances and military bases which are endangering world peace.

The participants in the discussion spoke with satisfaction about the manifold contribution which religious circles are making to the development of peacemaking; their assistance in realizing the principles of peaceful coexistence and cooperation among states and their support of the development of mutually advantageous economic cooperation among states.

At the same time, when speaking of the evident success achieved in the policy of international detente and mutual understanding, the members of the International Preparatory Committee pointed out that in many parts of the world there still exist problems of imminent danger to international peace, security, and the fruitful cooperation of states. The solution of these problems demands the active involvement of peace-loving public forces, religious circles among them. In particular, the participants condemned the recidivism of the "cold war" directed against the policy of detente and its achievements.

The members of the committee unanimously noted that the problem of disarmament was of paramount importance for the improvement of the international climate. The participants in the meeting spoke out for the cessation of nuclear arms race, for general and complete cessation of nuclear tests, for nuclear non-proliferation, its reduction and liquidation. They welcomed the convocation of a special session of the UN General Assembly on disarmament in 1978. They also welcomed the recent new initiatives taken by a number of states to turn the Indian Ocean into a peace zone. The members of the committee spoke for the earliest possible agreement being reached between the USA and the USSR on the limitation of strategic weapons; and supported the Vienna talks on the reduction of armaments and armed forces in Central Europe.

The attention of the participants was drawn to the preparations for the B-grade Conference which will offer an opportunity to exchange opinions concerning the realization of the Helsinki Final Act and to discuss further efforts to be made in this sphere.

The representatives of different religions expressed their sympathy for the just struggle being waged by the Arab peoples for the liberation of their occupied territories and recognized the urgent need for the re-opening of the Geneva Conference to ensure the earliest possible settlement of the Middle East problem, as well as the right to a peaceful independent existence for all the peoples of this region, including the Palestinians.

In their papers the committee members pointed out that the struggle of the freedom-loving indigenous population of South Africa against the policy of apartheid for their political, economic and social rights, and the struggle being waged by the peoples of Namibia and Zimbabwe for their national independence, are strongly supported by all men of good will.

The religious leaders condemned the fascist regimes and the policy of repression in a number of the countries of Central and South America. The participants in the discussion spoke in support of the energetic struggle of peace-loving forces for the international isolation of the Chilean junta and for the liberation of the political prisoners in that country.

In the spirit of the UN stand on this question, the participants in the meeting decisively condemned all forms of racism including all its manifestations in different regions of the world today.

In their papers the participants urged the extension of cooperation of religious peacemakers with all men of good will in the establishment of lasting peace on earth, and discussed ways and means of their common peacemaking service. In this connection, the efforts undertaken by the non-governmental organizations in the cause of peace and in the development of international cooperation were noted as being of great importance.

The greater part of the meeting was devoted to the discussion of various questions for the preparation and convocation of the world conference. The participants discussed and approved the draft programme of the world conference, including the report of Mufti

Ziyautdin Khan-ibn-Ishan Babakhan on "Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations"; and co-reports on "For Lasting Peace"—by the Ven. Kushok Bakula; "For Disarmament"—by Canon Raymond Goor; and "For Just Relations among Nations"—by Metropolitan Paulose Mar Gregorios. The draft of the bylaws of the conference to define its structure, the leading and working bodies, and the procedure for debates and decision-taking was also discussed and adopted.

The participants further discussed the question of special meetings of representatives of one and the same religion, which is included in the conference programme. The meetings are planned to take place on the fourth day of the conference, to discuss the themes determined upon by the Preparatory Committee.

The discussion showed that frankness and openness in dialogue and the common efforts undertaken by religious peace-loving forces should be the principles underlying the work of the world conference.

The International Preparatory Committee received a brotherly message of support and solidarity from the "Consultation on Peace Work in Latin America and the Caribbean" sponsored by the Christian Peace Conference and held in Mexico last week.

The International Preparatory Committee decided to hold its final meeting in Moscow on June 1-2.

Like all the preceding meetings the present one passed in a spirit of fraternal cooperation and mutual understanding.

The participants had an opportunity to further their acquaintance with the religious and cultural life of Moscow.

Upon the completion of the meeting a press conference was given by the leaders and members of the International Preparatory Committee to Soviet and foreign journalists.

His Holiness Patriarch Pimen of Moscow and All Russia gave a big reception in honour of the participants in the International Preparatory Committee.

Address by His Holiness Patriarch PIMEN

at the Reception for the Participants in the Session, March 17, 1977

Your Eminence, Metropolitan Yuvernaliy, Chairman of the International Preparatory Committee,

Beloved brothers and sisters, participants in the session of the International Preparatory Committee,

Esteemed Vladimir Alekseyevich Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests,

It gives me real pleasure to greet all of you at this brotherly repast after the successful completion of another important stage in the preparation for our world inter-religious conference.

In less than three days you have completed a significant job having made another step towards the meeting which is to take place very soon now, and which we expect to serve as a focus of efforts undertaken by representatives of different religions to bring about a stable international peace; to achieve disarmament, and to establish just relations among states and peoples on a global scale.

At this meeting you have discussed the present tendencies of the constantly changing international situation, the practical matters of your committee, and taken decisions which are to guide the opening of the final stage in the preparation and convocation of our forum.

Of deep satisfaction is the fact that for the third time now you have been working together in an atmosphere of unanimity and mutual understanding. It gives hope that at the world conference the spirit of brotherly unity, of constructive cooperation, and aspiration for peace will reign supreme.

However, with deep sorrow, we have to admit that not all men are fraternally disposed to one another. Not all men are aware of the dangers threatening mankind; dangers arising from the incessant arms race, from military conflicts flaring up here and there, from unjust social and economic orders continuing in different parts of the world, from the policy of racism, the violation of human rights, increasing hunger, poverty, disease, and illiteracy among

the masses, from the impairment of the environment and depletion of natural resources.

We deplore the attempts, made at times by religious leaders as well, to interpret certain provisions of the Final Act of the Helsinki Conference in a tendentious manner—this, being a gross contradiction of the spirit of the document, impedes its realization as well as the establishment of the principles of peaceful coexistence and cooperation of nations. The contemporary situation calls for an increased responsibility for the favourable outcome of peace initiatives undertaken by peace-loving forces, including religious peace-makers. We sincerely hope that our joint efforts, both in the period of the preparations, and in the course of the forthcoming conference, will help to overcome these obstructing tendencies.

We are convinced that detente, supported by the Helsinki Agreements, is a good foundation for the establishment of beneficent international relations. However, it is not enough. The detente must be further reinforced in the practical sphere of the inter-relationship of states.

Everybody should be well aware of the fact that mankind can survive only in conditions of lasting, permanent and unviolated peace. Peace may be ensured by detente if it is accompanied by complete rejection of nuclear weapons, a ban on the development of new types of armaments and the use of force in international relations; a liquidation of all types of conventional armaments; in other words—general and complete disarmament.

The words "detente" and "disarmament" are closely interrelated. The condition the survival of mankind is on these two ideas, in our opinion. That the world religious public and peace-loving forces should concentrate their attention. The forthcoming world conference should do everything possible to fulfil this obligation.

I fervently wish all of you the abundant help of God in carrying out the tasks facing you.

**Report by Metropolitan YUVENALIY of Tula and Belev,
Chairman of the International Preparatory Committee,
at the committee meeting on March 15, 1977**

Dear brothers and sisters,

With heartfelt joy I greet you all: both who are permanent participants in our work and those who, having willingly responded to our invitation, are here for the first time to attend our meeting and to share in our common efforts for the preparation of the world conference.

I

It has become a custom with our committee to devote the first part of my report to the presentation of the political situation in the world; though far from being all-embracing, it will, I hope, prove stimulative for our discussion.

However complicated the present international situation may be, whatever great and difficult tasks may face peace-loving forces (religious peacemakers among them), there is good reason for us to speak about the crucial shifts of a positive character which continue to take place in the relations of states with differing social systems.

Indeed, the present international situation seems to have an advantageous difference in character when compared, for instance, with the international situation in the tragic period of the Indochina war or prior to the completion of the European Conference in Helsinki.

The positive shifts occurring in the international arena as a result of the political detente create new beneficial conditions for the national liberation movement of peoples who are still suffering under the yoke of colonialism or neo-colonialism, as well as for the struggle of peoples who have gained freedom from that yoke and are now anxious to ensure their political and economic independence and their successful advance along the road of freedom, democracy and progress.

Undoubtedly, because of all this, progressive circles in the countries like Chile, where the people are at present under fascist regimes, are growing in strength and hope for their liberation is increasing.

Religious public forces which are engaged in the struggle for peace, may with good reason, in my opinion, believe that they have made and are continuing to make their contribution to this process of healing international relations and of creating conditions for life worthy of every man without exception. Amidst peacemaking efforts, our work, dear brothers and sisters, is an effective part, that contribution which many and many representatives of the world's numerous religions are successfully making together.

But what is the actual situation in different parts of the world and what are the tasks emanating from them for us, religious participants in the movement for peace?

Naturally, all of us deplore the political crisis which remains unsettled in the Middle East, a zone of sacramental significance for the three world religions: Judaism, Islamism and Christianity.

The combined peace efforts of religions should be directed, in our opinion, to the settlement of the entire complex of the Middle East problems and to the ensuring of the right to a peaceful and independent existence for all peoples of that region, including the Palestinians. It is necessary to render assistance so that the Geneva Conference on the Middle East may be convoked as soon as possible, with representatives of Palestine taking part. The countries presiding over the Geneva Conference—the Soviet Union and the USA—can do much in this direction provided there is a good-willed cooperation between them.

The recent developments in Asia which are affected by different factors—both positive and negative—testify that, in general, the direction they are taking is favourable for the continent itself and the world as a whole. The victory of the Vietnamese people and the fall of the reactionary regimes in Laos and Cambodia have opened new perspectives for the struggle of many peoples in Asia for the achievement of a true po-

litical and economic independence and for the development of goodneighbourly cooperation. Nowadays the puppet regime of the South Korean dictator Park Chung Hee is particularly anachronistic, because this regime, shamelessly trampling on the fundamental human rights in South Korea, impedes the peaceful democratic unification of Korea.

Certainly, the problems of the Asian countries being very diversive, there is no possibility of reducing them to a common denominator. However, it is on this particular continent which has given the world all major religions that the truly brotherly cooperation should, in our opinion, take place, bringing together peacemakers to establish peace, security, cooperation and progress for all Asian peoples without exception.

No less diversive are the problems facing the peoples of Africa today. Our African brothers are sure to tell us themselves about the urgent tasks confronting the churchmen of their countries. We shall speak here about the urgent need for the people of Zimbabwe to gain the right to self-determination and independence, as well as for the power in Rhodesia to be handed over to the majority. Military raids and provocations by the Rhodesian army against Mozambique, acts of aggression against Botswana, violation of the sovereignty of Zambia, growing repression in their own country—such are the infamous methods used by the leaders in Salisbury to maintain the domination of the white minority.

Of imminent danger is the situation in the south of Africa. Here such urgent problems have ripened as the national liberation of the people of Namibia where the South African colonizers, through the creation of artificial administrative districts for the indigenous people, are trying to prolong their stay in the country. However, these actions but rouse the indignation of the masses who join the detachments of the People's Organization of South-West Africa (SWAPO) and struggle against the hated regime.

We believe that the duty of the world religious public forces is to render assistance in the solution of the problem of Zimbabwe and Namibia to the ad-

vantage of the indigenous population of these countries and for the benefit of the democratic development of their life so that no sophisticated forms of white domination of undemocratic structures should remain there.

In South Africa the Vorster regime has been shaken already and the only way out is seen there in unrestrained armament. According to the Johannesburg newspaper *Sunday Times*, the military expenditures of South Africa for the past decade have increased eight times and have reached an astronomic figure. The leaders of the country are yearning for nuclear weapons which they are seeking to possess by any means. Through the Bantustan policy the leadership of South Africa is attempting to suffocate the struggle of the black population for their rights. We can see in South Africa the glaring distortion of Christianity, the abuse of Christianity, for it is there that an attempt is being made to justify the inhuman policy of apartheid from Christian positions. It is necessary to speak out for the liquidation of all hotbeds of racism, colonialism and apartheid in southern Africa.

The process of detente is also directly connected with the struggle for democratic freedoms and human rights in the countries of Latin America. In many countries of that continent fascist regimes are dominate and repressive situations prevailing. Tortures, murder and kidnapping of people have become an ordinary phenomenon there. Over twenty years repression has been reigning in Paraguay; similar is the situation in Uruguay. The people's wrath against the fascist regime in Chile is on the increase. In Brazil and Argentina churchmen who fulfil their duty by rendering help to those in need are murdered. Our brother Mauricio López, a member of our International Committee with whom we had the pleasure of sharing our work at the September meeting last year and whose commitment to the ideals of Christianity was always encouraging to us, has fallen victim of kidnappers in Argentina. Until now we know nothing about his fate though measures in his support have been taken on different levels, among them the appeals of the President and

General Secretary of the CPC and that of the WCC General Secretary to the President of Argentina and UN Secretary-General.

The escalation of violation in many countries of the world arouses deep concern among the religious and wide circles of world public opinion.

We consider it a priority for inter-religious cooperation to help ensure human rights in the countries of Latin America and other countries where these rights are being violated.

Turning to Europe and North America, we note with satisfaction that mutual relations of states there, with the impetus of the Helsinki Agreements, are continuing their positive development. The political developments inside Spain, which until very recently has been one of the bastions of fascism, fill us with great hope. But despite the improvement of the climate within Europe there are certain difficulties which peace-loving religious public forces cannot bypass. First of all mention should be made of certain misuses of the agreements reached at Helsinki. Some of the clauses of the Final Act are preferred to others and are interpreted in a spirit contradictory to the very Agreements of Helsinki. Animosity, suspicion and distrust are implanted among peoples and states. Psychological war is being substituted for the cold war. There is no peace in Northern Ireland. The attention of public opinion was riveted on the tragedy in that country by the European Court on Human Rights which has just completed its first session in Strasbourg.

Up to the present the problem of Cyprus remains unsettled. The results of the recent negotiations between the President of Cyprus, His Beatitude Archbishop Makarios, and the head of the Turkish community on Cyprus, Mr. Rauf Denktas, with the UN Secretary-General Dr. Kurt Waldheim participating, give rise, however, to some hope. We welcome this positive step towards the solution of the Cyprus problem and hope for the re-opening of the negotiations on Cyprus in Vienna in the near future.

In speaking of Europe and North America, we should mention the problem of disarmament. It goes without saying, that we do not consider disarmament

as a problem exceptional to Europe and North America. It is just as burning and important for other continents and nations.

Indeed, despite the considerable progress being made by peace-loving forces, enormous resources and means are continuing to be spent on armament. The arms race which continues spiralling up seems to us a most serious danger to the cause of peace. Along with the atomic powers there are some countries without atomic energy seeking to develop their nuclear potential. It is no secret that the arms race swallows the lion's share of the national budgets of the majority of the countries in the world.

Now Soviet-American negotiations are pending in Vienna to extend the validity of the agreement reached in Vladivostok in 1974 and expiring this autumn on the limitation of the offensive strategic weapons. We are anxiously looking forward to the signing of this agreement because otherwise there would be no preventing the arms race from reaching another stage. In this connection, the recent statement made by the newly-elected President of the USA at his inauguration invites attention. There is nothing left for us but to wish that his words be realized as soon as possible. We are also looking forward to a successful completion of the Vienna talks on the reduction of armaments and armed forces in Central Europe.

We think that the existing Non-Proliferation Treaty should be supported by concrete steps forward by countries in possession of nuclear weapons to a complete prohibition of the elaboration and production of new types of weapons of mass destruction, to a complete banning of nuclear tests and reduction of conventional armaments. An important and integral part of the disarmament programme, and as a first step in this direction, would be an agreement signed by all atomic powers preventing them from being the first to use nuclear weapons against one another.

We welcome the establishment of the Preparatory Committee for the convocation of a special session of the UN General Assembly on disarmament. General and complete disarmament is

not an unattainable goal. In the conditions of coexistence of differing systems the very hope for disarmament becomes its driving force. So long as there is hope people are able to act in a way to bring nearer its realization. It has become a living memory of how the teaching on non-violence became an invincible weapon in the hands of the non-Christian Mahatma Gandhi who liberated his country without bloodshed.

The very logic of the development of international relations in the favourable conditions of detente dictates the necessity of disarmament.

At the same time it is obvious enough that it takes a long-termed and persistent reconstruction of the very society through the re-orientation of its individual members to eliminate a hotbed of evil, such as militarism. In this cause religions can and must fulfil what they are committed to.

It is not the arms race alone that endangers human life. There is an implicit catastrophe in the depletion of natural resources, in the destruction of the biosphere, and in the increasing gap in the economic imbalance between the developed and developing countries, as well as in social inequality within them. The latter is a source of mass poverty, hunger and disease. Our opinion is that it would be much easier to prevent any of these disasters if there be a cessation of the arms race.

A survey of the events in the international life convinces us again and again of the timeliness of our conference and assures us of the necessity for the inter-religious peace-loving forces to unite in the struggle for world peace.

II

Now allow me to proceed to some of the practical questions connected with our preparatory work.

First of all, I am happy to inform you that during the period in between our meetings the future world conference received support from some renowned religious leaders, who have replenished the list of the honorary patrons of the conference. These are the Mt. Ven. Kushok G. Bakula, Hambo Lama of Ladakh, India, Member of the Central Parliament; Dr. Abbas Mugadzharani, the owner and editor-in-chief of the

journal *Islamic Thought*, Iran; Dr. Martin Niemöller, a prominent religious and public figure of West Germany and the Lenin Peace Prize winner; and His Beatitude Patriarch Justinian of Romania.

Taking this favourable opportunity, I would like to express our gratitude and appreciation to all those who have been active in rendering support to our preparatory work. Not long ago a delegation of the Russian Orthodox Church returned from India after a visit made at the invitation of the honorary patron of our conference, His Holiness Basilius Mar Thoma Mathews I, the Catholicos of the East. During various meetings and conversations we had had in India we spoke of peace and peaceful coexistence; the strengthening of cooperation among states, peoples and religions in the struggle for lasting peace and justice. Certainly, we used every such opportunity to speak of the inter-religious meeting which we are preparing and which received a keen response on the part of our Indian friends. In this connection I would like to mark the priceless contribution of our colleague, His Grace Metropolitan Paulose Mar Gregorios, to the popularization of our conference. We witnessed this at numerous meetings at which he spoke about the world religious forum we are preparing.

We are also very grateful to another honorary patron of our conference—Bandido Hambo Lama S. Gombozhav, the head of the Mongolian Buddhists. In his capacity as the President of the Asian Buddhist Conference for Peace he has done much to popularize our conference among the Buddhists of the Asian countries, thus promoting our contacts with the Buddhists in these countries which had not been extensive enough before. The letters coming from these countries testify to the growing interest in the work of our Preparatory Committee and in the conference itself. They also contain an evidence of willingness to take part in it.

I would also like to note the untiring efforts and incessant contribution made to the preparation of the conference by Canon Raymond Goor, Prof. Sergio Arce Martinez, the Ven. Gyotsu Sato, Prof. J. R. Chandran, and all the mem-

bers of the International Preparatory Committee.

My heartfelt thanks to all of you.

We constantly feel an interest in our work on the part of different religious and scientific organizations and appreciate the support they offer. In the first place, I should mention the work done by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, by the Baptist Union of Hungary, by the International Secretariat of the Christian Peace Conference, and by the theological faculties of Czechoslovakia in presenting theologically substantiated papers in support of inter-religious cooperation in the struggle for peace, as well as some other materials dedicated to this subject. Important materials have been sent by Mrs. Christa Lewek from the GDR. Mr. Ismail Al-Faruki, Chairman of the Association of Moslem Sociologists of the USA, has also sent some materials gathered at different Moslem meetings dedicated to the subject of peacemaking.

As to the mobilization of religious peace-loving forces for the preparation and convocation of our conference, of great importance was the World Forum of Peace Forces in Moscow in the middle of last January, in which many of those present here as well as numerous other renowned religious figures from different parts of the world have taken part. During the work of this forum we have met many of its religious participants. Theirs was another contribution made by representatives of different religions to the achievement of the goals to which our conference is dedicated. Early in March the Regional Committee of the CPC in the GDR held a seminar on the theme: "Cooperation of Religions in the Struggle for Peace in the World" defining it as a contribution to the world conference.

The forthcoming meeting of religious leaders of the southwestern areas of the Indian Ocean, due to take place in Tananarive in mid-April, seems important. The organizers of this meeting—members of our Preparatory Committee, Mr. Lucien Biedinger (Réunion) and the Rev. Richard Andriamanjato (Malagasy Republic)—consider it to be one of the stages in the preparation for our world conference.

Among other things, I would like to mention that since last September I have visited some countries, among them Italy, Switzerland, Cyprus. I have spoken of our conference with representatives of the World Council of Churches, the Conference of European Churches, and the Roman Catholic Church. During my visit to Cyprus, His Beatitude Archbishop Makarios spoke very warmly about our conference and assured me of his support.

As you will recall, we decided at our previous meeting that apart from the main report to be presented at the conference by our brother, the Ven. Mufti Ziyautdin Khan-ibn-Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, there would be three other co-reports to cover the conference theme. At that time Metropolitan Paulose Mar Gregorios agreed to speak on the sub-theme "For Just Relations among Nations".

Today I shall introduce to you the other co-reporters—the Venerable Kushok Bakula, an honorary patron of the conference, will read the paper on the sub-theme "For Lasting Peace", while Canon Raymond Goor has kindly consented to speak on "For Disarmament".

At our September meeting wishes were expressed for "round-table" conversations to be organized during the conference, in addition to the working groups.

We have carefully examined this question. Since the participants in the conference will represent not only different nationalities but different confessions of one religion, as for example the Christian, the idea has been advanced of calling together representatives of any one religion separately. Such meetings of representatives belonging to the same religion but living in different countries (sometimes in countries of differing social order) will offer them a possibility to come to know one another better and to discuss their specific problems connected with peacemaking. I think you will agree with this. I would ask you, when taking the floor, to pay some attention to the programme of such meetings and to the questions to be considered by them.

At the present meeting we must adopt

the programme and bylaws of the world conference. The drafts of both are before you. I hope you will carefully examine them and during discussion will come forward with your comments to ensure their adoption at our present meeting.

Out of experience gained at many international forums we know the significance of the right seating of delegates in conference halls. I have considered many variants and would like to suggest one possibility out of many—a free seating. This, I think, would create an atmosphere of unconstraint and fellowship, and enable us to feel among brothers of one religious family.

As far as the composition of the world conference's presidium is concerned, it should be symbolic, because the entire body of the participants could be looked upon as the presidium considering the fact that we have invited prominent and distinguished religious leaders to take part in the conference. That is why, it would seem better for the presidium to be composed exclusively of the honorary patrons of the conference who have consented to their capacity as such before the opening of the conference. The chairperson of the conference and his or her deputies presiding over the plenary sessions may also be seated among the members of the presidium.

According to the mandate given to me at the September meeting of our

Preparatory Committee, I have started to send out invitations to the future participants in the conference on the basis of the quota which we considered as acceptable. The approximate quota of the percentage composition of those invited to take part is as follows: Christians—52.2%, Moslems—25.3%, Buddhists—14.8%, Judaists—3.2%. The rest of the percentage covers Hinduists, Shintoists and representatives of other religions. The geographical representation at the conference will be: Asia—36.6%, Europe and North America—34.5%, Africa—19.4%; South and Central America—6%, Australia and Oceania—2.8%. In general, we expect the percentage representation of religions and countries at the conference to be satisfactory.

I think it is useful to call another meeting of our committee shortly before the opening of the conference to complete our preparatory work. In this connection, I suggest holding the final meeting of the International Preparatory Committee on June 1-2, thus allowing ourselves a short rest before starting our work at the conference.

Dear brothers and sisters, I invite you once again to point out in your papers the questions which need to be discussed and adopted at this important meeting of our International Preparatory Committee. Thank you for your attention.

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Letter from the CPC President and General Secretary

to All Churches and Groups — Members of the Christian Peace Conference —
and to Associated Ecumenical Bodies, Institutions and Organizations

Dear Brothers,

In recent years millions of people in many parts of the world have been able to enjoy the firstfruits of detente. The results of this positive development were achieved after several decades of patient and painstaking work for peace. We believe that the policy of detente and "entente" has been progressing in spite of all the problems that remain unsolved so far, and all the prevailing centres of crisis. Progress in detente is

so evident, that we believe the crisis situations can be overcome gradually.

The results achieved so far and the good prospects opened up by them will, in our view, be endangered by serious backlashes, if we do not succeed in achieving some decisive progress in stopping the arms race, in promoting nuclear and conventional disarmament and in developing alternative security systems.

For that reason we consider the pro-

posals approved by the Warsaw Pact States on November 26, 1976, in Bucharest, as an historic step deserving every support. It invites the signatories of the Final Act of the Conference on Security and Cooperation in Europe to adopt a convention on banning "the preemptive use of nuclear weapons". Such a convention would mean a vital contribution to overcoming dangers which threaten the policy of detente.

During the past decades, developments in international politics were greatly influenced by the involvement of public opinion in decisions supporting peace. A few months before the Belgrade Conference starts its evaluating and continuing work with respect to the Helsinki Conference on Security and Cooperation, the public is being given a great opportunity and the task of raising once again its voice in support of disarmament.

+NIKODIM, Metropolitan
of Leningrad and Novgorod, President
February 2, 1977

The International Secretariat of the Christian Peace Conference formulated a resolution on the initiative taken in Bucharest. We send it to you in the hope that you will have an opportunity—within the framework of your activity—to strengthen the voice of public opinion in regard to this limited, but most concrete proposal promoting disarmament, which is necessary for solving all political and human problems of our era.

We wish to ask you to involve all your co-workers in support of this important ecumenical activity, and to encourage your respective governments to start negotiations on a diplomatic level. We will be delighted to be kept informed on steps taken by you in favour of this new peace initiative.

Appreciating your efforts for peace, detente and justice, we greet you in Christian fellowship.

Dr. KAROLY TOTH,
General Secretary

Statement of the CPC International Secretariat on the Bucharest Initiative

Since its inception in 1957 the Christian Peace Conference has spoken out strongly against the production and testing of atomic weapons, as well as the use of their threat potential for political blackmail. It welcomes the Six-Point Proposal of the Warsaw Pact countries made in Bucharest on November 26, 1976, that the 35 signatory states of the CSCE Final Act of Helsinki conclude a treaty whose primary point is the renunciation of being the first to use nuclear weapons. The significance of the Bucharest Declaration lies in its intention to increase trust, to diminish the dangers of military confrontation and to introduce steps towards disarmament.

We are mindful of the fact that the atomic weapons could only destroy all good things for the defence of which they might be employed, including security, welfare and human rights. The leadership of the CPC, therefore, expresses its deep regret at the NATO countries' rejection of this proposal. The proposal must be seen in close connection with the Vienna talks on mutual troops reduction in Central Europe.

This, however, should not discourage us, for we know that the Helsinki Agreements were concluded despite similar negative reactions to the first initiatives made towards peace and security in Europe.

Since public opinion can play an important role in this matter, we call upon member-Churches and groups of the CPC and Churches in the NATO countries to persuade their governments to begin negotiations on the Bucharest initiative.

Those points which were raised as grounds for immediate rejection can be introduced as supplementary proposals; e. g. the inclusion of the nuclear countries which did not sign the Helsinki Agreements (China, Iran, India, Brazil, South Africa); related considerations of conventional troop reduction; absence of foreign troops in the border areas of both military systems. The governments of neutral countries amongst the 35 signatories of the Helsinki Agreements should also be persuaded by their Churches and ecumenical organizations to react positively to the Bucharest initiative.

Metropolitan Aleksey's Speech

Dear friends,

We are united by a common fervent desire: that the efforts and resolutions of the present World Forum should serve to further the unification of all the peace forces of our planet in the struggle for the better future of the human race. Our wish is inseparable from the main duty of the forum—i. e. to precipitate the process of detente which was begun some years ago and which has become particularly evident as a result of the successful completion of the Conference on Security and Cooperation in Europe, but which, however, is being held up because of the continuing arms race.

When talking about the possibilities of stopping the arms race, which is extremely dangerous for humanity, it is necessary to remember the strength of world public opinion, which over the past thirty years has more than once positively influenced the behaviour and politics of governments of different countries. It is sufficient to recall its victories in the struggle for the cessation of armed warfare in South-East Asia and the limitation of nuclear weapon tests, and for the ban on bacteriological warfare, in order to continue our unrelenting efforts to involve all the peace forces of humanity to take part in the resolution of the problems which face them.

I would like to tell you about the same line of activity adopted by the Conference of European Churches, which I represent here.

This Christian organization which was founded about 20 years ago, and which now unites 108 Churches throughout Europe, was founded through a feeling of responsibility experienced by European Christians for the fate of the continent and the whole world; to serve as a bridge between the Churches

of the West and East, and was thought of as a meeting place for Christians of the continent, with the aim of bringing them closer together for cooperation.

As one of the presidents of this organization, I can say with satisfaction, that during its existence, it has done much, and continues to do so, to overcome the long-standing alienation which has existed between different European Christian confessions, and this, in its turn, serves to contribute to the surmounting of tensions among nations and to their mutual understanding of and cooperation in the resolution of common human problems.

The main course of action of this regional ecumenical organization was determined in the second half of the sixties and has continued up to the present day, expressing itself in all its actions, which are directed towards the attainment of a lasting and durable peace in Europe and the whole world, and towards the setting up of conditions favouring peaceful coexistence between states with differing social structures. Special emphasis should be placed on the suggestion put forward at the 5th Assembly of the CEC in 1967 to call a conference of representatives of all European states, with the aim of discussing the question "The establishment of an effective system of security and demilitarization, in order to put into practice the efforts of the peoples of Europe to live in peaceful coexistence and cooperation".

Throughout all the stages of the Conference on Security and Cooperation in Europe, the Conference of European Churches supported this European convocation in the decisions of its assemblies and leading bodies, and called on the states and peoples of Europe to contribute to its successful and rapid completion. After the successful meeting in Helsinki, the CEC was the first international ecumenical organization to hold a consultation in Buckow (GDR), to study the Final Act, after appealing to all the Churches of Europe to "study this document and to assist in every way the realization of its Ten Principles for peaceful coexistence and

Delivered by Metropolitan ALEKSIY of Tallinn and Estonia, Vice-Chairman of the Presidium and Advisory Committee of the Conference of European Churches, in the Discussion Group of the World Forum of Peace Forces—"Problems of Co-operation of Peace Forces"—Moscow, January 14-16, 1977

cooperation in European security and for the fruitful development of detente in the interests of the peoples of Europe and throughout the world" (JMP, 1976, No. 8, p. 55).

In May 1976, the Presidium and Advisory Committee of the Conference of European Churches adopted a special resolution which reads: "We... recommend that the Ten Principles be seen as a whole. Each is of fundamental importance and all should equally receive attention" (JMP, 1976, No. 8, p. 51).

In March of the current year, it is intended that the next consultation on the theme, "Europe after Helsinki and the developing regions", should be held in Austria. If attention at the consultation in Buckow was focused on the Churches' responsibility for strengthening detente and on the necessity for a security system based on controlled disarmament, through an actual cutting back of military budgets, then the attention of the participants in the next conference will be concentrated on the cooperation between the peoples of Europe and the developing countries in the area of economics—the effectiveness of which will be closely linked with the question of disarmament.

Significant attention is paid to the questions of peace, cooperation and detente in the Conference of European

Churches. It has called on all the Churches of Europe to bring to the notice of every congregation and every believer the Final Act, which was adopted at Helsinki, and to educate believers on the parochial level in the spirit of peace.

Being an European organization, it naturally pays and is going to pay attention, first and foremost, to problems which have a direct bearing on Europe, but without forgetting those which have an overall significance.

We believe that the Moscow Forum of Peace Forces is an important stage in the struggle of the forces of peace for the attainment of detente, security, the averting of threats of a new war, and the achievement of further progress in the area of disarmament. How urgent this problem is, and how keen a response it has received among people throughout the world is proved by the millions of signatures to the second Stockholm Appeal. The decisive "No", which hundreds of millions of people on our planet declare against the continuing of the arms race, should inspire all of us, participants in the present forum, to increase our efforts to attain new, bright and great achievements in the struggle for peace, security, disarmament and cooperation among nations and states.

The Meeting of CPC Leaders in Leningrad

During the last session of the Working Committee of the Christian Peace Conference, which was held in Bad Saarow, GDR, from October 2 to 6, 1976, the CPC President, Metropolitan Nikodim of Leningrad and Novgorod, suffered a heart attack (it was his fifth). This prompted Metropolitan Nikodim to send a letter, dated November 4, 1976, to the vice-presidents and general secretary of the CPC in which he informed them of his state of health, and asked to be released from active duty in the conference on account of this. Metropolitan Nikodim announced that

he intended to continue working for the conference as honorary president of the CPC; at the same time, Metropolitan Nikodim suggested that Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, an old and active participant in the CPC Working Committee be coopted to take his place.

The CPC vice-presidents and general secretary, in their answers to his letter, responded with great understanding to Metropolitan Nikodim's request and expressed their sincere sympathy, agreeing to comply with his wishes.

(Continued on p. 46)

A Chapter in Russo-Hellenic Church Friendship

More than 1,900 years ago the Apostle Paul set foot on the European continent bringing the Good News of Christ to its peoples. This was in Greece. The Holy Apostle founded Christian communities in a number of cities in Macedonia and Achaea, such as Athens, Thessalonica and Corinth. According to tradition the Apostles Andrew, Philip and Luke also preached the Gospel in Greece, while St. John received the Divine Revelation on the island of Patmos, where he was exiled. St. Titus, a disciple of St. Paul, was bishop on the island of Crete.

Until the 1920s the Church of Hellas was part of the Church of Constantinople, together with whom she experienced the domination of the Crusaders and the long centuries of Ottoman oppression.

In 1821, the Hellenic Greeks began their armed uprising against the Turkish oppressors. At that time the Constantinople Patriarchal Throne was occupied by St. Grigorios V (secular name Georgios Angelopoulos). Patriarch Grigorios came from a poor Greek family in Peloponnesus, and was a true monk, a man who combined great spiritual culture and civic courage. Suspected by the Turks of being in sympathy with the Greek liberation movement, he was advised to flee, but staunchly refused to abandon his flock. On April 10, 1821, Easter Sunday, he was hanged by the Turks from the gates of the Patriarchate in his vestments. The Patriarch's body was found in the sea by Russian sailors and brought to Odessa where he was reverentially buried. In 1871, his holy relics were translated to Athens and now rest in the Cathedral of the Annunciation in Athens (St. Grigorios is commemorated on April 10). At the funeral service for Patriarch Grigorios in Odessa, the oration was delivered by Father Constantine Economous, a theologian and an immigrant

from Greece, who was advancing his theological studies in Russia, specializing in patrology.

The Greek uprising was prepared by societies called Hetaeria, which carried out their patriotic operations beyond the borders of Greece. Particularly active amongst these was the Philika Hetaeria (Friendship Society), based in Odessa.

By the beginning of 1822 the insurgents had liberated almost the whole of Greece. The National Assembly then convoked declared the nation's independence and adopted the first Greek Constitution. But they were still a long way from complete victory over the enemy, and military conflict continued for several more years. Many Russian soldiers laid down their lives for the freedom of Greece. In 1828, war broke out between Russia and Turkey. The Russian army emerged victorious and the war was concluded by the signing of the Peace Treaty of Adrianople in 1829. In 1830, Greece received independence. In 1827, the National Assembly had already elected as the first president of the new Greece the great patriot and popular leader Count Ioannes Capodistrias, who since 1809 had been in the Russian state service. This election was an overwhelming demonstration of the sympathy of the Greek people for Russia.

During the War of Liberation the Hellenic dioceses were naturally severed from the Patriarchate. In 1833, after the declaration of independence, the Episcopal Synod proclaimed the autocephaly of the Church of Hellas. The Constantinople Patriarchate, however, considered the unilateral proclamation uncanonical; the Holy Synod of the Hellenic Church, however, appealed to the Mother Church to restore communion, and on June 25, 1850, the Patriarch of Constantinople and the Holy Synod affirmed the autocephaly of the Hellenic Church.

The Russian Church has maintained a truly fraternal relationship with the Church of Hellas throughout all the years of her autocephalous existence.

Even during the Turkish rule the Orthodox Greeks had hoped for assistance from their fellow Orthodox believers in Russia in their struggle for liberation. The Eastern Orthodox Churches were helped through this difficult period in their history by the generous and fraternal assistance of the Russian Church on both the spiritual and material planes. The Russian Church assigned large sums of money to the restoration and redecoration of monasteries and churches, to the building of seminaries, hospitals and hospices. Among the generous gifts of the Russian Church to her Orthodox Sister Churches were a number of holy icons as well as sacred vessels, vestments and books. The Greeks were active in our Church life, too. Thus St. Maksim the Greek assisted in introducing amendments to the service books in Russia (15th century).

The Russian Church also helped the development of theological studies in Hellas, and in 1830 the first President of Greece, Ioannes Capodistrias, opened a theological school in Greece modelled on those in Russia. Seven years later Athens University opened its theology faculty. A famous professor at this faculty, Prof. Rompotis († 1875), the author of a number of outstanding theological studies, received his higher theological education in Russia. The Greek Church historian Neophitos Pagida († 1893) lived for many years in St. Petersburg and translated into Greek: *Istoricheskoe uchenie ob ottsakh Tserkvi* — “Historical Study of the Church Fathers” by Archbishop Filaret Gumilevsky and *Dogmaticheskoe bogoslovie* — “Dogmatic Theology” by Metropolitan Makariy Bulgakov. Metropolitan Prokopios II (Economides) of Athens, one of the most outstanding Primates of the Hellenic Church, received his higher education in theology at the Moscow Theological Academy, where he earned the Degree of Magister of Theology with his work *O Syne Chelovecheskom* — “On the Son of Man”. Another alumnus of Russian theological schools was Archbishop Chrysostomos I of Athens (1923-1938),

who studied at the Kiev and Petrograd theological academies. He was professor of ecclesiastical history at Athens University and wrote extensive studies of the history of the Churches of Jerusalem, Alexandria, and Hellas, as well as of Russia.

A particularly vital role in cementing the ties between the two Churches was played by the Russian monastic community on Mt. Athos. During their visits to Mt. Athos and the Holy Land, Russian pilgrims also venerated at the shrines of Hellas. There have been Russian monasteries on Mt. Athos since the very earliest times: the Xylourgou Monastery of the Mother of God and after it the Monastery of St. Panteleimon the Great Martyr and Healer. Among those who lived and worked on Mt. Athos were St. Antony of the Caves, founder of cenobitic monasticism in Russia, St. Nil Sorsky, St. Sergiy Nuromsky, pupil of St. Sergiy of Radonezh, and Starets Paisiy Velichkovsky. They assisted the renaissance of early ascetic traditions in Russia.

A magnificent chapter has been added to the history of Russo-Hellenic Church relations by the saints of our Churches, men of Russian and Greek origin, who strengthened the spiritual union between us with their achievements and martyrdom, and who are venerated in both Churches.

Thus, in 1962, the Russian Church placed the name of the confessor, St. Ioann the Russian († May 27, 1730), in her menologion. St. Ioann's relics rest in Hellas, in the town of Neon Prokopion on the island of Euboea. In this connection the Primates of the Russian and Hellenic Churches exchanged special messages.

We must also mention here two little-known Russian ascetics who lived in Hellas. These were the Martyr Pavel, like St. Ioann the Russian a prisoner, who was killed by the Turks on April 6, 1683 (feast day April 6), and the Holy Martyr Konstantin, or Constantius, the Russian, who lived on Athos († 1743, feast day December 26). Both our Churches also venerate St. Maksim the Greek (16th century), who contributed to the development of theological studies in Russia, St. Nikodim the Hagiorites († 1809, feast day July 17), whose

theological writings are highly regarded by the Russian Church, and St. Athanasius, Patriarch of Constantinople and Luben Miracle Worker (17th century), who passed away during a visit to Russia (his holy relics rest in the Annunciation Cathedral in Kharkov), as well as many other holy men of God. In 1949, His Holiness Patriarch Aleksi of Athens and All Hellas to send him a complete menologion of saints venerated in the Hellenic Church, with their lives and the order of services. In his reply, His Beatitude Archbishop Spiridon expressed his delight at this initiative on the part of our Church Authority, and said that a Synodal commission had been called to compile a commented menologion.

Communion between our Sister Churches was not severed after World War I. When our Church was fraught with inner schism, the Hellenic Church did not enter into communion with the schismatics, particularly not with the Obnovlentsy. Neither did she recognize our schismatics abroad, and only acknowledged the canonical head of the Patriarchal Russian Church. At the time this showed great sisterly support of our Supreme Church Authority.

During the Great Patriotic War (1941-1945) and afterwards the patriotic service of the Russian Church was lauded by the Hellenic Church, as testified by the Christmas and Easter messages sent by the Primates of the Hellenic Church to the Primates of our Church. Our Church supported the Greek patriots in their fight against fascism. In his 1943 Easter Message to the Christians of Yugoslavia, Czechoslovakia, Hellas and other countries His Beatitude Metropolitan Sergiy wrote: "The Yugoslavian and Greek partisans are fighting a truly heroic struggle against their oppressors... Our people are with you in heart and mind. They are prepared to participate physically in your great struggle and to spill their blood together with yours for the faith and for your freedom... In the 1890s I myself saw units of Garibaldi volunteers in the Greek army, and among them a considerable number of Russian students, who had surmounted all barriers to be able to

fight for the Greeks... * It is unthinkable that the Greek people should remain in fascist chains! The great past of the Greek people lives on in the person of its finest sons..."

The traditional fraternal ties between our Church and the Church of Hellas were greatly strengthened by His Holiness Patriarch Aleksi of eternal memory. He personally visited Greece and the Hellenic Church on two occasions, in 1960 and in 1964.

In 1948, the 500th anniversary celebrations of the autocephaly of the Russian Church were attended by a delegation from the Hellenic Church comprising Metropolitan Chrysostomos of Philippi and Neapolis and Archimandrite Damaskinos.

Delegations from the Hellenic Church participated in many other jubilees of our Church: in 1963, on the occasion of the 50th anniversary of His Holiness Patriarch Aleksi's episcopal consecration; in 1964, the 150th anniversary of the founding of the Moscow Theological Academy; in 1957 and 1968, the 40th and 50th anniversaries of the restoration of the patriarchy in the Russian Church.

The Church of Hellas has also been host to delegations from our Church during her jubilee festivities. In 1959, the 600th anniversary of the death of St. Gregory Palamas, Archbishop of Thessalonica, was celebrated in Salonica, at which the Russian Church was represented by Archpriest Konstantin Ruzhnitsky, Rector of the Moscow Theological Academy, and Nikolai D. Uspensky, professor at the Leningrad Theological Academy.

The 1100th anniversary celebrations of the missionary activities of Sts. Cyril and Methodius, also held in Salonica, and the symposium connected with this event were attended by a delegation from our Church led by Archbishop (now Metropolitan) Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

In 1971, the Hellenic Church celebrated the 150th anniversary of the Greek uprising. These festivities were atten-

* In the 1890s His Holiness Patriarch Sergiy, then an archimandrite, served in Athens as the rector of the Russian Embassy church.



His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Yuvenaliy of Tula and Belev at the reception given by H. E. Fakhruddin Ali Ahmed, the President of India, Delhi, January 31, 1977



In the centre: Metropolitan Yuvenaliy, H. E. Maltsev, USSR Ambassador to India; H. E. Fakhruddin Ali Ahmed; His Holiness Patriarch Pimen; Metropolitan Paulose Mar Gregorios of Delhi; Archbishop Melkhisedek of Penza and Saransk at the reception given by the Indian President in honour of the Russian Orthodox Church delegation



THE PATRIARCH
 Members of the Russian Orthodox Church delegation led by Patriarch Pimen of Moscow and All the Russian Lands, and Metropolitan of Malankara, amidst hierarchs of the Orthodox Syrian Church, at the official opening of the new seminary building in Kottayam, January 25, 1977



At the press conference given by Patriarch Pimen shortly before the delegation's departure from India, Delhi, February 2, 1977



T TO INDIA

ussia and His Holiness Basilius Mar Thoma Mathews I, Patriarch-Catholicos of the
ate of the East, the faculty and students of the theological seminary after the



Archbishop Angelo Fernandes of Delhi; Metropolitan Yuenaliy of Tula and Belev; Metropolitan
Paulose Mar Gregorios of Delhi; His Holiness Patriarch Pimen; M. L. Voskresensky; Archbishop Luc-
iano Storero, Apostolic Pronuncio to India at the reception held by Patriarch Pimen in the Soviet
Embassy, Delhi, February 2, 1977



Metropolitan Nikodim of Leningrad and Novgorod, CPC President, with vice-presidents and the general secretary of the Christian Peace Conference at the meeting in Leningrad, February 3, 1977



Metropolitan Aleksey of Tallinn and Estonia with Archbishop Olof Sundby of Uppsala, the Head of the Lutheran Church of Sweden, and Archbishop Alfred Tooming of the Evangelical Lutheran Church in Estonia in the convent at Pühtitsa, September 25, 1976

ded by a delegation from our Church led by Metropolitan Nikodim of Leningrad and Novgorod.

The 1971 Local Council of the Russian Orthodox Church, convoked to elect a new Primate (His Holiness Patriarch Pimen of Moscow and All Russia), was attended by a delegation from the Hellenic Church headed by Metropolitan Iakovos of Mytilene.

During his visits to Local Orthodox Churches, after his accession to the Patriarchal See, His Holiness Patriarch Pimen paid a visit to Greece and the Hellenic Orthodox Church from October 18 to 22, 1972. Patriarch Pimen was accompanied on this journey, which was both an official visit and a pilgrimage, by a representative delegation of our Church. His Holiness and his entourage received a most cordial welcome from the Plenitude of the Hellenic Church.

The mutual love between our Sister Churches was greatly enhanced by the participation of Metropolitan Nikodim of Leningrad and Novgorod in the 1971 celebrations for the 150th anniversary of the liberation of Greece, and by His Holiness Patriarch Pimen's visit to Greece the following year, as is noted in the report of the Holy Synod of the Hellenic Church at their session held from November 15 to 30, 1972.

In June 1976, a delegation from the Hellenic Church led by her Primate, His Beatitude Archbishop Seraphim of Athens and All Hellas, visited the Soviet Union. His Beatitude came to our country on a return visit to His Holiness Patriarch Pimen and to visit the Georgian Orthodox Church.

His Beatitude Archbishop Seraphim was accompanied by Metropolitan Damaskinos of Phthiotis, Metropolitan Stephanos of Triphylia and Olympus, Metropolitan Dionisios of Drama, Metropolitan Dorotheos of Syros, Metropolitan Chrysodoulos of Demetrias, Titular Metropolitan Kallinik of Rhodes, Titular Metropolitan Chrysostomos of Gardikia, Archimandrite Meletios Kalamaras, Archimandrite Amvrosios Lenis, Protospyter Spiridon Vladikas, Deacon Ignatios Galanis, and others.

The visit placed another stone on the firm edifice of the traditional friendship of the Russian and Hellenic

Churches, of the Russian and Greek peoples, united in one faith, and it was another stage in the cooperation of the two countries in the name of progress.

His Holiness Patriarch Pimen made a welcoming speech at Sheremetyevo Airport, to which His Beatitude Archbishop Seraphim replied, expressing his joy that our Lord had enabled him to fulfil his desire of many years to visit the Russian Sister Church, and to venerate at her shrines.

Upon their arrival in Moscow, His Beatitude Archbishop Seraphim and his entourage went to see His Holiness Patriarch Pimen; the latter, in his welcoming address, expressed the hope that the traditional fraternal ties, cooperation and mutual understanding of our two Churches would strengthen and develop to God's glory, and for the good estate of our Churches and Orthodoxy as a whole, and would help strengthen the friendly relation between our peoples, between the Soviet Union and Greece.

In his reply His Beatitude Archbishop Seraphim greeted cordially and sincerely the Christ-loving children of the Russian Orthodox Church, and said that he and his companions had come to our country as brothers to brothers, in the spirit of the traditional closeness of our two Local Churches.

During the official talks held on this occasion the two Primates exchanged their views on a number of questions of interest to both Churches, and discussed in particular the Pan-Orthodox Pre-Council Conference due to be held in autumn 1976 to prepare the Holy and Great Council of the Orthodox Church, and the question of shortening the list of themes in the catalogue of the First Pan-Orthodox Conference held in 1961, in accordance with the proposal of the 1971 Geneva Inter-Orthodox Commission charged with the preparation of the Holy and Great Council.

During this meeting, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, also addressed the guests on the preparation for the World Religious Conference for Lasting Peace, Disarmament

and Just Relations among Nations, which is due to take place in Moscow in 1977, on the invitation of the Russian Church. In his capacity as chairman of the Preparatory Committee, Metropolitan Yuvenaliy related the history of the idea of holding this conference.

The fraternal friendship in Christ between the Orthodox Greeks and Russians was a frequent topic in all the addresses delivered by the Primates and hierarchs of both Churches during the concelebrated services. Many incidents during this memorable visit bear witness to the love of the Russian faithful for their Greek brethren.

On the eve of Holy Trinity Day (Pentecost), the Primates of the two Local Sister Churches concelebrated Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra, and on Holy Trinity Day itself in the Patriarchal Cathedral of the Epiphany assisted by hierarchs and clergymen of both Churches. After the Divine Liturgy and Trinity Vespers in the Patriarchal Cathedral of the Epiphany, His Holiness Patriarch Pimen turned to His Beatitude Archbishop Seraphim and the congregation with an address, in which he stressed that the joy of Pentecost had been multiplied by the attendance, concelebration, and presence amidst the Russian congregation of the delegation from the Hellenic Church led by her Primate, His Beatitude Archbishop Seraphim of Athens. His Holiness Patriarch Pimen expressed his pleasure at the traditional ties of brotherly friendship between the Russian and Hellenic Churches. Our Church and our country, he said, have always assisted their Sister Church and their Greek brothers during the difficult periods in their history. This was particularly manifest during the just struggle of the Greek nation during the last century for liberation from the age-long yoke of foreign domination. His Holiness Patriarch Pimen emphasized the desire of our Church for fruitful cooperation with the Hellenic Church, for absolute concord in questions relating to Pan-Orthodoxy, ecumenism and peacemaking.

His Beatitude Archbishop Seraphim spoke in his reply of the salutary sig-

nificance of Pentecost; of his joy at being in the midst of Orthodox Christians in the Soviet Union, and of his desire to witness, together with them, to the unity of the Christian faith.

At a big reception held by His Holiness Patriarch Pimen in honour of His Beatitude Archbishop Seraphim, the two Primates exchanged speeches once again, in which they spoke of the history of brotherhood and friendship between the Russian and Greek peoples.

His Holiness Patriarch Pimen in his speech emphasized that the visit to our country of the Primate of the Holy Hellenic Church and his entourage would strengthen the unbreakable ties between the Russian and the Hellenic Orthodox Churches, which dates from the successful outcome of the Greek people's struggle to liberate their country from the yoke of foreign domination. His Holiness expressed the hope that these sisterly contacts, cooperation and mutual understanding would increase and grow stronger in the future as well to the glory of God, and to the glory of the One, Holy, Catholic and Apostolic Church, and for the good estate of both our Holy Churches and the peoples of the Soviet Union and Greece.

In his reply, His Beatitude Archbishop Seraphim expressed his gratitude for the wealth of love which the Russian Church, in the person of her hierarchs, clergymen and laymen, had extended to him and his entourage from the moment of their arrival on Russian soil, and recalled with pleasure the numerous visits to Greece made by the hierarchs of the Russian Church and those to the Soviet Union by the hierarchs of the Hellenic Church, dwelling particularly on the two visits to Greece made by His Holiness Patriarch Aleksiy of eternal memory, and the visit by His Holiness Patriarch Pimen, as well as on numerous visits to Greece by Metropolitan Nikodim of Leningrad and Novgorod, in connection with the latter's participation in the Pan-Orthodox conferences and to attend the celebration of the 150th anniversary of the liberation of Greece in 1971. His Beatitude remarked that the seeds of Orthodoxy, which had been planted in the Russian soil by preachers from

Byzantium, had taken firm root in the souls of the Russian people, had flourished and yielded a rich spiritual harvest. Conversely, the Greeks had received a great deal from Russia, for which they would always be cordially grateful. Archbishop Seraphim concluded his speech with the wish that the Lord would bestow prosperity upon the fraternal Russian people and guide the leaders of our kindred peoples in constantly consolidating the ties between our countries for the common weal.

During their stay in Moscow the delegation from the Hellenic Church became acquainted with the religious and cultural life of the city's inhabitants. They visited a number of Moscow's churches, the Trinity-St. Sergiy Lavra and the Moscow theological schools. They went to the Kremlin, the St. Andrei Rublyov Museum, spent an evening at the Bolshoi Theatre, and were taken on sightseeing excursions round the city. On Parental Saturday, the eve of Holy Trinity Day, the delegation visited the Dormition Church in Novodevichy Convent, the Church of the Resurrection of Christ in Sokolniki, the Church of St. Pimen, and the All Saints Church in Sokol, where they met members of the clergy and the church councils and the parishes. Our Orthodox guests were greeted with great affection in all these Moscow churches. His Beatitude Archbishop Seraphim extended a warm greeting on behalf of the Hellenic faithful to the Russian believers, who had gathered in the churches on that day to pray for their dearly departed fathers and mothers, sisters, brothers and children, and for warriors who had sacrificed their lives for others.

After their stay in Moscow the delegation from the Hellenic Church went to Kiev, the capital of the Ukrainian Republic. On the first day of their stay there the delegation attended Divine Liturgy in the episcopal Cathedral of St. Vladimir Equal to the Apostles. After the service, greetings addresses were delivered.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, extended a warm welcome on behalf of the episcopate, the clergy and laity of the Ukraine to His Beatitude

Archbishop Seraphim and his entourage on their arrival in Kiev, the cradle of Russian Christianity and ascetic traditions, amongst whose first metropolitans had been Greek hierarchs, bearing witness to the age-old unity of faith and fraternal ties between the Greeks and the Russians.

His Beatitude Archbishop Seraphim in his reply expressed his joy that God had seen fit to enable him to visit the historically holy places from which Christianity had spread throughout Russia, to meet the believers of the Ukraine and to learn from their faith and piety, and to visit the ancient city where Sts. Vladimir and Olga Equal to the Apostles had lived and endeavoured and is the resting place of many Russian saints.

During their stay in Kiev the guests went to a number of churches, and attended divine service in the Church of the Protecting Veil in Solomenka, visited the convents of St. Florus and of the Protecting Veil, and everywhere they were welcomed with affection by the nuns, priests and believers of Kiev. His Beatitude Archbishop Seraphim, in his reply to the welcoming addresses, spoke repeatedly of the profound faith and piety of the Christians of Kiev, thanking them for their hospitality and sincere love. He also dwelt on the age-old friendly ties between the Russian, Ukrainian and Greek peoples.

In Kiev the delegation from the Hellenic Church were shown round the museum-cathedral of St. Sophia, the most ancient surviving architectural monument of Kievan Russia, with its beautiful mosaics and frescoes, and in which there is the marble tomb of the cathedral's founder (1037), Grand Duke Yaroslav the Wise of Kiev. The delegation visited the Kiev-Pechery Lavra, now a public preserve, where they were shown round the churches and caves and viewed the exhibits of the State Museum of Treasures of the Ukrainian SSR, which is situated in the Lavra. The museum displays beautiful objects d'art of gold and precious stones, discovered during archaeological excavations in the Ukraine—craftsmen's work of Old Russia, the Ukraine, Georgia, Bukhara and Byzantium.

Upon departing from Kiev, His Beatitude Archbishop Seraphim, on behalf of his companions and himself, conveyed his gratitude to His Holiness Patriarch Pimen for inviting them to the Soviet Union and including in their itinerary the visit to this majestic, historical city on the Dnieper. He went on to say that during their visits to the churches of Kiev they had seen Greek books and icons, and the names of Greek architects and painters, just as on a visit to Greece one would encounter the names of Russian spiritual leaders and artists on religious books, icons and churches, which was further evidence that the friendship of the Russian and Greek peoples is rooted in the depths of history.

His Beatitude Archbishop Seraphim expressed his pleasure at having become acquainted with the religious life of Kiev: the visitors saw large numbers of the faithful in the churches and were deeply stirred by the singing; he said that the Kiev faithful were worthy of gratitude and praise for maintaining the churches and monasteries in such an excellent state of repair. His Beatitude emphasized that the delegation's visit to the Soviet Union was being conducted in a spirit of brotherly understanding and love between their two nations. He expressed the hope that their visit would help strengthen the friendly ties between the Russian and the Hellenic Orthodox Churches, and the peoples of the Soviet Union and Greece.

From Kiev His Beatitude and his companions departed for Georgia to see His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi.

The Georgian Church also extended a warm and heartfelt welcome to His Beatitude Archbishop Seraphim and his entourage.

At their meeting in the Sion Patriarchal Cathedral of the Dormition in Tbilisi, His Holiness and Beatitude Catholicos-Patriarch David and His Beatitude Archbishop Seraphim exchanged addresses of greeting. His Holiness Catholicos-Patriarch David expressed his joy at this visit of the Primate, hierarchs and members of the clergy and laity of the Hellenic Church

to the Autocephalous Georgian Orthodox Church, one of the earliest Apostolic Christian Churches, and talked about the friendly ties, which have existed since olden times between the Churches and peoples of Georgia and Hellas, and of the necessity to develop and strengthen these ties. In his reply His Beatitude Archbishop Seraphim said that it was precisely these ancient sisterly ties and love of the Hellenic Church for the Georgian Church that had urged him and his companions to make this visit to Georgia, to be able to offer their affection and warm greetings to the Primate of the Georgian Church, to her hierarchy, clergy and laity, and to strengthen and extend fraternal, and mutual understanding between the Greek and Georgian peoples, which can be traced back to antiquity and which acquired a new and higher significance after their conversion to the Christian faith.

During their stay in Georgia, the visitors were shown round the churches and other sights of Tbilisi, they went to the Georgian Dzhanashia Museum, the Museum, of Georgian Arts, the Kornelius Kekelidze Institute of Manuscript Studies, the Tomb of the Unknown Soldier and the Dudube and Mtatsminda pantheons. The delegation from the Hellenic Church paid a visit to Mtskheta where they viewed and venerated at the shrines of the ancient Patriarchal Cathedral of the Twelve Holy Apostles—Sveti-Tskhoveli.

A meeting was held between the distinguished guests and representatives of the Georgian branch of the Societies for Friendship and Cultural Relations with Foreign Countries, members of the Georgian branch of the USSR-Greece Friendship Society, members of the Peace Committee of the Georgian Republic, and other prominent figures in Georgian science and culture.

The meeting was attended by His Holiness Catholicos-Patriarch David. In his welcoming address he expressed his joy at this communion with his Greek brothers. His Beatitude Archbishop Seraphim replied warmly to the welcome. The vice-president of the Georgian branch of the USSR-Greece Friendship Society, A. D. Aleksidze, cordially greeted the Primate of the Hellenic

ic Church and his companions, welcoming them to sunny Georgia, and describing the activities of the society and its work in strengthening the ties of friendship and cooperation between the peoples of the Soviet Union and Greece. The guests were shown a film about the ancient and historical monuments of Georgia.

After divine service in the Patriarchal Sion Cathedral of the Dormition on the Sunday of All Saints, a big reception was held in honour of His Beatitude Archbishop Seraphim, at which speeches were made describing the centuries-old fraternity and mutually enriching cultural contacts between the Greek and Georgian peoples. His Holiness Catholicos-Patriarch David said in his speech that the visit to Georgia of a delegation from the Hellenic Orthodox Church was a source of joy to all those present at the reception in their honour and gave them hope that the historical and fraternal ties and mutual understanding between the Churches and the peoples of the two countries would be strengthened still further. In his speech addressed to the Primate of the Georgian Orthodox Church and all those present at the reception, His Beatitude Archbishop Seraphim expressed his gratitude to the Georgian Church for her hospitality and love, for the candour and cordiality of their brotherly relationship in Christ. He also expressed his gratitude to the government of the Georgian Republic for the care that had been taken of them during their stay, and he expressed his hope that the fraternal people of Georgia would flourish and that the traditional close relations between Greece and Georgia would grow still stronger.

His Beatitude Archbishop Seraphim and his entourage departed from Tbilisi for Moscow, and from there left for home.

The delegation from the Hellenic Church left our country with the very best impressions from their association with the Primates, hierarchs, and members of the clergy and laity of the Russian and Georgian Orthodox Churches, and with representatives of the

civil authorities and public organizations.

One can state with conviction that the fraternal visit of the Primate of the Church of Hellas to our country will be of great benefit to the One, Holy, Catholic and Apostolic Church, and for both our Local Orthodox Churches, will help consolidate and develop further the age-old relationship between the Churches and peoples of our countries—the Soviet Union and Greece—for the welfare of all men seeking to establish truth and peace on earth.

The friendly ties of our Churches are today acquiring new and varied forms. We can mention in this context the exchange of goodwill messages on feast days, of letters expressing their views on various ecclesiastical problems, and of religious publications. There is even an exchange of professors and students of theological schools. Our Church has a pious tradition of making pilgrimages to the holy places of the East, and our pilgrims who visit Holy Mount Athos and the Holy Land invariably meet with the warmest hospitality from the Church of Hellas.

The fraternal contacts between the hierarchs and theologians of the Russian and Hellenic Churches remain firm and intact. At the present time they are cooperating fruitfully in both theological and practical spheres, at Pan-Orthodox conferences and other inter-Orthodox forums, and in the World Council of Churches and its agencies, working within the framework of Christian peacemaking. Our mutual ties have also been strengthened by the recent meetings between theologians from our two Churches at the Second Congress of Orthodox Theological Schools, held in the Monastery of Penteli, near Athens, in 1976 (cf. *JMP*, 1977, No. 2).

We sincerely hope and believe that the Russo-Hellenic ecclesiastical friendship, which is based on a long tradition of good relations between our Churches and peoples, will grow still deeper and stronger, and in its turn strengthen the inter-Orthodox and Pan-Christian unity, and help the cause of the brotherhood of all peoples.

GRIGORIY SKOBEI

The Feast of the Nativity of Christ in Cyprus

At the invitation of the Primate of the Cypriot Church and President of the Republic of Cyprus, His Beatitude Archbishop Makarios of Cyprus, on December 20-27, 1976, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, accompanied by Archdeacon Vyacheslav Chernyshev of the episcopal Cathedral of All Saints in Tula, and G. N. Skobei, a staff member of the DECR, made a friendly visit to the Orthodox Church of Cyprus.

According to the evidence in the Acts of the Apostles (11. 19-20), the Christian faith was first brought to Cyprus by Jerusalem Christians who were scattered after the martyrdom of Archdeacon Stephen and the persecution of Christians. However, the great deed of preaching and spreading Christianity on Cyprus was, for the most part, accomplished by the Apostles Paul and Barnabas around A. D. 45 (Acts 13. 4-6). Apostle Barnabas later established an episcopal see in Salamis and zealously fulfilled the office of the

first bishop of the Cypriot Church. St. Lazarus of Four Days who was raised from the dead by Jesus Christ also worked on Cyprus and, as tradition has it, was once Bishop of Kition there.

The history of the Cypriot Church may be divided into six periods. The first runs from A. D. 45 to 330, to the liberation of Cyprus from the Roman yoke. The second (330-1191) is known as the Byzantine period. The third begins with the establishment on Cyprus of the Lusignan dynasty and finishes with the island's seizure by Ottoman Turkey. This is the period of Latin rule (1191-1571). The fourth period, which coincides with the era of Turkish supremacy on Cyprus, ends with the island's seizure by the English (1571-1878). The fifth period envelops the recent history of the Cypriot Church under British domination. The sixth begins with the establishment of the Republic of Cyprus in August 1960.

As in all periods of her history, the Cypriot Church today continues her ecclesiastical and patriotic activities under God's guidance.

(Continued from p. 37)

On February 3, 1977, a meeting between Metropolitan Nikodim and the CPC vice-presidents and general secretary took place in Leningrad.

The following is the communique issued by the meeting.

COMMUNIQUE

Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference, invited the CPC vice-presidents and general secretary to Leningrad for a talk on February 3, 1977.

The main point discussed by the vice-presidents and general secretary was the issue raised by Metropolitan Nikodim, concerning the difficulties he would have in fulfilling his duties as president of the CPC following a fifth

heart attack he had had in the autumn of last year. The participants in the meeting treated the matter with sympathy and expressed feelings of brotherly understanding to Metropolitan Nikodim. They asked him, however, to continue in his capacity as president of the CPC, and at the same time considered possibilities for lightening his work.

Those taking part in the meeting examined the conference's programme for 1977; questions concerning the preparations for the coming 5th All-Christian Peace Congress to be held in Prague from June 22 to 29, 1978; the project to change the CPC Charter, which will reflect the new development in the conference's activities, as well as a number of other questions affecting CPC life.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, took part in the meeting.

Since 1973, the Cypriot Church has been divided into an archbishopric and metropolies of Paphos, Citium, Kyrenia, Lemessus and Morphou.

The Primate of the Autocephalous Cypriot Orthodox Church, His Beatitude Makarios III, Archbishop of New Justiniana and All Cyprus, was born in 1913 in the village of Pano Panayia in the Paphos Metropolis. He was a novice at the Kykko monastery from 1926 to 1932. He finished his studies at the Pancyprrian Gymnasium in 1936. In 1938, he was ordained deacon. He graduated from the Theology Faculty of Athens University in 1942. In 1946, he was ordained presbyter and sent on a scholarship by the World Council of Churches to America to receive a higher education. He had to break off his studies when he was elected Metropolitan of Citium on April 8, 1948. He was unanimously elected Archbishop of Cyprus on October 20, 1950. He was then elected President of Cyprus on December 13, 1959, and took up the political leadership of Cyprus on August 16, 1960. Archbishop Makarios III has rendered invaluable service to his people which has gained him the Cypriots' respect and devotion. They regard him as a good pastor, beloved ethnarch and reliable helmsman who is confidently steering the ecclesiastical and national ship towards a haven of peace, freedom, independence and unity. His Beatitude Archbishop Makarios is helped in his work by Chorepiscopus Barnabas (Solomon) of Salamis. Born in Levkara in 1931 Solomon graduated from the Theology Faculty of Athens University in 1955 and has been working in the Archbishopric of Cyprus since 1965. In 1969 he was ordained deacon and in 1970—presbyter. On August 1, 1973, he was nominated Chorepiscopus of Salamis and consecrated bishop on August 12.

Since July 1973, Metropolitan Chrysostomos Kykkotis has administered the Paphos Metropolis. He was born in the village of Statos near Paphos in 1927. Until 1950, he studied at the Pancyprrian Gymnasium as a stipendiary student of the Kykko monastery where he was a novice. In 1951, he was ordained deacon. In 1961, he graduated from Athens University with a degree

in philosophy and theology. He was ordained presbyter in the same year. In 1961-1965, he taught at the Pancyprrian Gymnasium and the Apostle Barnabas Theological School. He was in England from 1966 to 1968 to further his education. In 1968, he was nominated and consecrated Bishop of Constantia (or Konstantsia, the mediaeval name of Salamis).

Metropolitan Chrysostomos Macheriotis has headed the Citium Metropolis since October 1973. Born in 1938 in Paleometochon he entered the novitiate of the Macheras monastery in 1951 and then studied at the Samuel School and Pancyprrian Gymnasium. In 1955, he was ordained deacon. He studied in the law and theology faculties of Athens University. In 1970, he returned to Cyprus where he was ordained presbyter, then raised to the rank of archimandrite, and served in the Macheras monastery.

Metropolitan Gregorios Kykkotis has ruled the Kyrenian Metropolis since 1974. He was born in 1922 in the village of Kilinia in the Paphos Region. At 14 he became a postulant at the Kykko monastery. In 1948, he finished his studies at the Pancyprrian Gymnasium and was ordained deacon and in 1951, presbyter. In 1952, he entered the Theology Faculty of Athens University and attended lectures on ecclesiastical rights in the Law Faculty. In 1962 he began serving in the Pathos Metropolis. From 1963 to 1973, he taught in the Apostle Barnabas Theological School.

Metropolitan Chrysanthos Chrysostomou of Lemessus was born in 1930 in Livadia near Levkosia (now Nicosia). He attended the Samuel School and the Apostle Barnabas Theological School which he finished in 1952. In the same year he was ordained deacon and in 1966 presbyter, and shortly afterwards he was raised to the rank of archimandrite. From 1961 to 1966, he studied in the Theology Faculty of Athens University. From 1966 to 1968, he studied pedagogics, psychology and koinoniologia (sociology) of religion at Paris University and then byzantinology at Tübingen (1968-1969) and Cologne (1969-1971). From 1971 to 1973, he was under obedience in Bavaria. In January 1974, he was nominated and

consecrated Metropolitan of Lemessus.

All the metropolitans are permanent members of the Holy Synod, which is chaired by His Beatitude Archbishop Makarios. The Holy Synod is the supreme ecclesiastical body of the Cypriot Church.

The Cypriot Church actively participates in inter-Orthodox and inter-Christian work to strengthen pan-Orthodox and pan-Christian unity and tirelessly labours in her peacemaking mission to establish justice and peace on earth.

On his arrival at Larnaca Airport in Cyprus, Metropolitan Yuvenaliy was met by Metropolitan Chrysostomos of Citium; V. I. Koblikov, First Secretary of the USSR Embassy in the Republic of Cyprus; Dr. Andreas Mitsidis, Director of the Chancellery of the Cypriot Archbishopric, and Dimitrios Dimitriadis, Secretary of the Cypriot Archbishopric. (They also escorted the delegation on the day of its departure for Moscow).

In the evening the delegation went to the National Theatre of Nicosia where students of the Pancyprian Gymnasium held a Christmas concert which was attended by His Beatitude Archbishop Makarios. When they met, Archbishop Makarios and Metropolitan Yuvenaliy exchanged greetings. Metropolitan Yuvenaliy was also welcomed by the Minister of Education and the manager of the theatre.

On December 21, Metropolitan Yuvenaliy and his companions were received by His Beatitude Archbishop Makarios at the Archiepiscopal Palace. Archbishop Makarios conveyed his invitation to His Holiness Patriarch Pimen of Moscow and All Russia to make a brotherly visit to the Cypriot Orthodox Church in 1977.

Metropolitan Yuvenaliy and his escorts visited all the ruling hierarchs of the Cypriot Church.

Metropolitan Gregorios of Kyrenia received them in the metochion (podvorye) of the Kykko monastery in Nicosia, and Metropolitan Chrysanthos of Morphou welcomed them in the village of Evrikha. (Both these metropolitans are at present refugees). They had a brotherly conversation with Chorepiscopus Barnabas of Salamis.

The delegation of the Russian Church visited several monasteries, paid homage at their shrines and had a warm and cordial conversation with the hegumens, brothers and sisters of the cloisters.

The visit to the stauropegion Kykko monastery, the main cloister of the Cypriot Church, made an indelible impression on all. Metropolitan Yuvenaliy was met by the monks of the monastery. The delegates met Hegumen Chrysostomos of the monastery several days later.

The Kykko monastery was built in 1080-1118 under the Byzantine Emperor Alexius Comnenus. It is situated in the mountains at an altitude of 1125 m above sea level. The monastery contains many relics of God's holy servants and other shrines. As tradition has it, the Kykko icon of the Mother of God in the iconostasis of the main church to the left of the Holy Door was painted by St. Luke the Evangelist. For a long time the icon has been covered by a veil bearing the image of the icon of the Mother of God.

The Kykko monastery has always enjoyed friendly relations with the Russian Church. The Russian monk and traveller Vasilii Grigorovich-Barsky visited this monastery in 1727 and 1735 and other pilgrims at other times among them Metropolitan Nikodim of Leningrad and Novgorod in 1967. The monastery contains some valuable icon-lamps, chandeliers, candlesticks, Altar Gospels, mitres, vessels and other ecclesiastical requisites of Russian workmanship. According to its inscription, one of the bells was sent to the monastery through the "efforts of Russian Orthodox believers in Moscow". It weighs 1280 kilograms.

At present 22 monks serve in the Kykko monastery.

In spite of various calamities, the monastery has made and continues to make a tremendous contribution to the spiritual enlightenment of the Cypriot people and to the struggle for liberation.

The stauropegion Macheras monastery also cordially received our delegation. There are 11 monks in the cloister. Hegumen Dionisios and the monks met Metropolitan Yuvenaliy at the monaste

ry gates and invited him to pray in the church and pay homage at the shrines. As evidence of the fraternal ties, the monastery contains many ecclesiastical requisites donated by pilgrims from Russia.

Metropolitan Yuvenaliy thanked the hegumen for his welcome and the opportunity to visit the cloister.

In the Stauropegion Monastery of St. Neophytus, Metropolitan Yuvenaliy and his companions were greeted by Hegumen Chrysostomos and the brethren. Ten monks serve in this monastery. In the cloister's church the delegation offered up prayers and paid homage before the revered relics of St. Neophytus (12th century), the cloister's founder. Then they visited the place where the saint had accomplished his ascetic feats and the church built by him which contains some wonderful frescoes.

The delegation was also able to venerate at the shrines of the monasteries of the Mother of God of Trooditissa and of Chrysoroyiatissa which are in the jurisdiction of the Paphos Metropolis, and have a brotherly conversation with their monks.

The Monastery of the Mother of God of Trooditissa is situated in the mountains at an altitude of 1370 m. above sea level. According to historical data, the monastery, which was first a cave for monastic deeds, was founded in the 8th century during the iconoclastic controversy. Eight monks are under obedience in this monastery.

Six monks serve in the Monastery of the Mother of God of Chrysoroyiatissa.

Apart from these monasteries, the delegation visited two convents: the Cloister of St. George of Alamance and the Convent of St. Iraclidius.

Situated near the village of Penda-komon, the Convent of St. George of Alamance is in the jurisdiction of the Lemessus Metropolis. There are 60 nuns in it.

The Convent of St. Iraclidius, the disciple of Apostles Paul and Barnabas, is inhabited by 22 nuns. Metropolitan Yuvenaliy, assisted by Archdeacon Vyacheslav Chernyshev, conducted the evening service in the convent's Church of the Holy Trinity, which contains the venerated head and other

relics of St. Iraclidius. The old Monastery of St. Iraclidius was destroyed several times over the centuries and then abandoned by the monks. It was only restored in 1962 as a convent through the efforts of His Beatitude Archbishop Makarios.

On December 25, the Feast of the Nativity of Christ (the New Style is used in the Cypriot Church), His Beatitude Archbishop Makarios and Metropolitan Yuvenaliy concelebrated Divine Liturgy in the Cathedral of St. John the Divine in Nicosia. At the Archiepiscopal Palace, His Beatitude Makarios was congratulated on the occasion of the feast. Apart from the delegation of the Russian Church, the Liturgy and reception were attended by Spyros Kyprianou, Chairman of the Cypriot Parliament, many other officials and parishioners of the cathedral.

On December 26, in the Church of the Holy Martyr Demetrius of Thessalonica in Nicosia, Metropolitan Yuvenaliy, assisted by the local clergy, conducted the Liturgy and preached a sermon.

Later that day, His Beatitude Archbishop Makarios gave a luncheon at the Archiepiscopal Palace in honour of Metropolitan Yuvenaliy. The guests included His Excellency S. T. Astavin, USSR Ambassador to Cyprus.

In the evening, Ambassador S. T. Astavin gave a dinner in Metropolitan Yuvenaliy's honour.

In Nicosia and its environs the delegates were shown places which bore the scars of the recent tragic events in Cyprus, such as the ruined Presidential Palace and refugee camps, and looked at the construction plans for new houses with all modern amenities for the refugees.

In Larnaka they prayed at the shrine of St. Lazarus of Four Days and visited the old church in the village of Kition which gave its name to the metropolis.

In Paphos they saw the ruins of the ancient basilica and the marble column to which, as tradition has it, St. Paul was chained and scourged for preaching the new faith. They also saw the catacombs of St. Solomonia and St. Lambrianos, the ancient tomb of the kings of Cyprus and some old mosaics.

On December 27 the delegation left Cyprus for Moscow.

The Ambassador of Cyprus to the USSR, His Excellency Demos Hadjimiltis, was among those who met Metropolitan Yuvenaliy at Sheremet'yevo Airport in Moscow.

Metropolitan Yuvenaliy of Tula and Belev visited Cyprus during Christmastide, but amidst the festive joy it was impossible not to notice the Orthodox Cypriots' sorrow and grief over their loved ones who had recently lost their lives and for the places which they had had to leave or from which they were forced to flee—from the north to the south—in view of the events on the island in 1973.

May the Divine Jesus Christ comfort the Cypriots in their tribulation and sorrow, and send them His great and bounteous mercy. May He bless them, and all men on earth, with His divine peace.

GRIGORIY SKOBEI

CHRONICLE

Serbian Church. The Serbian Orthodox Church has suffered a great loss: Bishop Valerian of Šumadija, who has administered the Diocese of Šumadija since 1947 and is a member of the Holy Synod, died on October 23, 1976.

Bishop Valerian (secular name Vasilij Stefanović) was born on June 14, 1908, into a poor, but devout Orthodox Serbian family in the village of Lešnica, near Loznica, Serbia. He lost his mother while still a child, and grew up deprived of the love and care of close relatives. After attending primary school in his home village and secondary school in the town of Šabac he entered in 1926 the Serbian Theological Academy of St. Sava in Sremski Karlovci¹. He graduated from the seminary with distinction, and entered the Orthodox Theology Faculty of the Serbian Church in Belgrade, graduating from it in 1935 as a stipendiary of Bishop Georgije Letić of Banat. On December 27, 1936, he was appointed to the position of teacher at the Boys Gymnasium No. 6 in Belgrade.

¹ The St. Sava Serbian Theological Seminary was opened in 1836. It operated in Belgrade until 1920 (with an interruption during World War I), and in view of the inauguration of the Orthodox Theology Faculty in Belgrade in 1920 (part of Belgrade University until 1952) the seminary was transferred to Sremska Ravanica, where it remained until 1941. The German invaders drove out the staff and students, and after the war the St. Sava Seminary was reopened in the Rakovica Monastery near Belgrade, and transferred to Belgrade in 1958.

On April 5, 1938, he took monastic vows under the name Valerian at the Vrdnik Monastery in Fruška Gora (otherwise known as Sremska Ravanica²). On April 7, of the same year he was ordained hierodeacon, and on September 1, hieromonk. On December 11, 1940, the Holy Episcopal Synod of the Serbian Church nominated Hieromonk Valerian Bishop of Budim, Vicar to the Serbian Patriarch. He was consecrated at the Belgrade cathedral on January 26, 1941, by the Patriarch of Serbia, His Holiness Dr. Gavril (Dožić) of eternal memory, who was assisted by Metropolitan Afanasije of Kishinev and Khotin and Bishop Emilian Piperković. Vladyka Valerian was vicar to the Patriarch of Serbia for several years. He frequently celebrated Divine Liturgy in all the Belgrade churches and acted as the main assistant and counsellor of Metropolitan Iosif (Cvijović) of Skoplje, the then Locum Tenens of the Serbian Patriarchal Throne, and after the war of His Holiness Patriarch Gavril who was interned in Germany during the war. This was an expression of his dedication to his long-suffering Church and to his flock, his beloved Serbian people, who had suffered greatly at the hands of the fascist German invaders.

On May 20, 1947, the Holy Episcopal Synod of the Serbian Church founded the Šumadija Diocese with its seat in Kragujevac (in central Serbia) and elected Bishop Valerian as its first incumbent. On July 20 of that year he was solemnly installed in Kragujevac. Despite his youth the Šumadija Diocese soon became one of the leading dioceses in Serbia, thanks to the enterprise and care lavished on it by Bishop Valerian and his associates. New churches and monasteries were erected and those destroyed during the war were restored. There was an increase in the number of parish priests as well as that of monks and nuns. The Vladyka frequently visited his parishes, serving and preaching in all the churches and monasteries.

In 1973 he was injured in a car accident, but continued his pastoral work, serving our Lord

² The Ravanica Monastery in Serbia was constructed by the great Serbian Martyr, Prince Lazar Hrebeljanović († June 15, 1389), whose holy relics were preserved in this monastery from the 14th to the 17th century. In 1691 during the great migration of the Serbs to the Austrian monarchy at the time of Patriarch Arsenije Černojević, his relics were translated to Szent-Andre in Hungary, near Budapest. From here they were translated to the Vrdnik Monastery in Fruška Gora. They rested there until April 16, 1942, when they were translated to the Belgrade Cathedral, where they rest to this day. This is how the Vrdnik Monastery in Fruška Gora acquired the name "Sremska Ravanica".

up to the very eve of his decease, when he took part in the regular session of the Holy Synod. Vladyka Valerian was a great friend of the Russian Church. He was a member of the Serbian delegation (headed by Patriarch Vickenjije) which visited the USSR and the Russian Church in 1956, a visit which remained constantly in his memory. Vladyka Valerian was a regular reader of "The Journal of the Moscow Patriarchate", taking a keen interest in the progress of the Russian Church and the devout Russian people. He always asked those who had had a chance to visit the Russian Church and venerate at her holy places how she was faring, and to tell him about the service and achievements of the Soviet people. In 1972, Vladyka Valerian extended a warm welcome to a delegation from the Russian Orthodox Church, led by His Holiness Patriarch Pimen of Moscow and All Russia. In 1971, Bishop Valerian visited Ethiopia as the head of a delegation from the Serbian Church.

The funeral service for and burial of Vladyka Valerian took place on October 25, 1976, in the Kragujevac cathedral. Bishop Nikanor of Backa, a senior member of the Holy Synod officiated with Bishops Emilian of Slavonia and Stefan of Dalmatia assisted by an assembly of the clergy³. Present at the funeral service were Bishops Dr. Vasilije of Žiča, Chrysostom of Branič, Vissation of Banat and Irineje of Niš, and a large number of clergymen, monks, nuns and members of the faithful. Bishop Nikanor paid his last respects to Bishop Valerian and on behalf of the Plenitude of the Serbian Church, His Holiness Patriarch German and the Holy Synod; while Archpriest-Stavrophoros Dragomir Krstić on behalf of the clergy, monks, nuns and all the faithful of the Šumadija Diocese. The Committee for Religious Associations of the Government of the Republic of Serbia was represented at the funeral and interment by its president, Vitoimir Petković and its secretary Vlado Stojević, and the Kragujevac community's council by Ivorad Miličević and Pjotr Pjetrović. Upon the conclusion of the funeral service the coffin with the newly-departed's body was carried in a procession round the cathedral and after the service Bishop Valerian was buried in the cathedral.

Hieromonk Damaskin Davidović

Bulgarian Church. From June 3 to 8, 1976, the Bulgarian Church was host to His Beatitude Archbishop Seraphim of Athens and All Hellas.

³ At the time of the funeral and interment of Vladyka Valerian His Holiness Patriarch German of Serbia was undergoing medical treatment in Zurich.

On June 4, on his arrival at the St. Aleksandr Nevsky Cathedral in Sofia, the distinguished visitor and his entourage of hierarchs of the Hellenic Church were officially welcomed by His Holiness Patriarch Maksim of Bulgaria and members of the Holy Synod. Bishop Antony of Provat conducted the visitors round the cathedral and emphasized its importance as a holy monument to Russo-Bulgarian friendship. On June 5, His Beatitude Archbishop Seraphim visited the Rila Monastery accompanied by His Holiness Patriarch Maksim. On Sunday, June 6, His Holiness Patriarch Maksim and His Beatitude Archbishop Seraphim concelebrated Divine Liturgy in the St. Aleksandr Nevsky Cathedral. On the morning of June 7 His Beatitude Archbishop Seraphim and his companions were accompanied by His Holiness Patriarch Maksim and hierarchs of the Bulgarian Church on a visit to St. Clement of Okhrid Theological Academy. That evening discussions were held between His Holiness Patriarch Maksim and His Beatitude Archbishop Seraphim in the patriarchal residence in the Dragalev Monastery. On the following day the visitors departed for Greece.

("Tserkoven vestnik", Nos. 20-21, 1976)

On July 6, 1976, His Holiness Patriarch Maksim of Bulgaria received reporters from the radio station Sofia and gave an interview on the subject of his participation in the meeting held on July 5, by the leaders of socio-political organizations in the PRB to sign the new Stockholm Appeal of the World Peace Council. In reply to the reporters' questions His Holiness said that as many as 25 years ago he had put his signature to the first Stockholm Appeal, when he was representing the Bulgarian Church at the Moscow Patriarchate. He expressed his joy and satisfaction at the great progress made by the world peace movement, and the growth of its membership, which had greatly assisted the success of the Conference on Security and Cooperation in Europe, and added that the implementation of the resolutions of this conference would benefit the peoples not only of Europe, but the whole world. His Holiness Patriarch Maksim expressed his conviction that supporting the new Stockholm Appeal, which he had signed the day before the interview, would help put an end to the arms race and bring nearer the attainment of complete and universal disarmament. Then His Holiness declared that he, in his capacity as Primate of the Bulgarian Orthodox Church, would continue in the future to give full support to all peace initiatives and movements to strengthen friendship amongst nations.

("Tserkoven vestnik", No. 19, 1976)

The Lutheran World Federation on the Eve of Its Sixth Assembly

At the invitation of the Lutheran Church of Tanzania, the 6th Assembly of the Lutheran World Federation is to be held in Dar es Salaam at the university campus on June 13-26, 1977.

For those readers who are not acquainted with the history of the Lutheran denomination, there follows a brief historical account of it.

The founder of the Lutheran denomination was the great German reformer, Martin Luther (1483-1546). Born into a German Catholic family, Martin Luther trained for a career in law but against his parents' will suddenly abandoned everything and entered the Augustinian monastery in Erfurt. Leading a strict ascetic life there, Luther began studying theology. Under the influence of the 14th century mystics, he acquired a mystical conception of the regeneration of the soul imbued with the Divine Principle. His understanding later took shape as a teaching in which salvation was to be achieved entirely through belief in Jesus Christ while rejecting the value and meaning of man's good deeds.

Having joined the religious argument, Luther sharply criticized the Roman Catholic Church. In his printed articles he dealt with the stormy issues worrying his contemporaries. He demanded that ecclesiastical and social reforms be carried out. Blaming the Catholic clergy, Luther touched the very essence of the Church's dogmas and Sacraments. In 1521, he was declared to be a heretic and confined in the castle of Wartburg near Eisenach (now in the GDR). There he made a new translation of the Bible in simple and understandable German.

Despite the fact that Martin Luther had been declared a heretic, he acquired many followers who soon founded a new Church. In 1525, Lutheranism was declared the official religion

of Saxony. From the very beginning of the Reformation, Lutheranism started spreading rapidly from Germany to its neighbours. It was to find an especially favourable soil in the Scandinavian countries. As early as the 16th century, Lutheranism was proclaimed the state religion of Sweden, Denmark, Norway, and Finland.

What was particular about Luther's ideas? He taught Holy Scripture as the one and exhaustive source of doctrine. Holy Tradition was rejected, admitted only as historical testimony of the state of the doctrine. He taught of the Church as of an invisible society of justified and resurrected saints. The Church's hierarchy and the Sacraments of Holy Orders were rejected. Also rejected were invocation of the saints, the veneration of their relics, veneration of icons and prayers for the dead. Having rejected Holy Tradition, all Lutherans without exception have kept and still recognize the three Creeds—the Apostles', the Niceno-Constantinopolitan (with the Filioque Clause) and the Athanasian. All the other sources of dogma are accepted by the Lutherans in varying ways or sometimes rejected.

In 1530, Luther's follower Melancthon presented the Lutheran confession of faith in Augsburg. This confession is the Lutherans' basic symbolic book and is accepted by all of Luther's followers. All in all five symbolic books were written by Luther and his followers. Lutherans have since put forward the view that only the authority of Holy Scripture should be accepted. It was proposed that catechisms and symbolic books be rejected altogether.

Unlike the Reformed Christians, the Lutherans call themselves Evangelical, but this name is not always used. In the 40s of this century, following the initiative of America's Lutherans, the Lutheran World Federation (LWF

was formed. According to this federation's figures, it now embraces 55 million Lutherans in over 66 countries. The LWF plays a significant role in another international organization—the World Council of Churches. In our country there are Evangelical Lutheran Churches in Estonia, Latvia, and Lithuania. The LWF's executive organ is its Executive Committee which is headed by a president and a general secretary. The LWF holds an assembly once every seven years.

What is the Lutheran World Federation? According to Mikko E. Juva, President of the LWF Executive Committee, it is a grouping of Lutheran Churches based on their common beliefs and on the unity of the Church of Christ. The LWF has not and will never become an organization to control Local Churches. It is rather an auxiliary organization whose task is to help the Churches so that they can perform their main duties better.

Carl H. Mau, General Secretary of the LWF Executive Committee, has said that the LWF is an instrument of its member-Churches by which they help each other to provide "a united witness to the Gospel of Jesus Christ as divine power for salvation". This instrument is designed to provide a movement for unity and renovation and needs to be responsive to the many requirements and very varied expectations of its member-Churches. They formed it and now guide its activities through an assembly and duly elected representatives.

The LWF has had serious problems to face in recent years. Disagreements were exposed in such a way at the LWF's 5th Assembly in Evian-les-Bains (France) in 1970 that President Mikko E. Juva called that assembly "revolutionary". The general secretary in his speech at the meeting of the LWF Executive Committee which was held in Uppsala, Sweden, on August 22-28, 1976, said that the LWF had been faced at the assembly in Evian-les-Bains with a lot of questions demanding that it clarify the purpose and usefulness of the federation. The following questions were even put forward: Was not the formation of the federation to the detriment of the integrity of the ecumenical movement or a substitute for it?

Did not the federation deprive some Churches of the possibility of ecumenical activity? Even the significance of the federation's existence was called into doubt.

This was the prevailing mood among Lutherans seven years ago. It is quite possible that it influenced the choice of place for the forthcoming 6th Assembly in 1977. Taking up an invitation from Tanzania's Lutherans, the LWF decided to hold its next assembly in Africa. It is to be expected that African problems will have priority at this assembly.

The meeting of the LWF Executive Committee that took place in Uppsala in August 1976 summed up the results achieved between Evian-les-Bains and Dar es Salaam. Besides current internal matters, the General Secretary of the LWF Executive Committee mentioned Vatican Council II in his report but made no evaluation of the results of this important event in the life of the Roman Catholic Church.

On the matter of ecumenical problems and the work of the 5th WCC Assembly in Nairobi, the general secretary said that the assembly had undoubtedly made a new step towards creative cooperation. The WCC is at a similar critical crossroads in the history of the ecumenical movement. In Nairobi, the WCC member-Churches let it be understood that they wanted the council to be more sensitive to the wishes and needs of the Churches. "The General Secretary of the WCC and his colleagues say that this factor will best determine its programmes and strategy for the period ahead." Announcements recognizing the important role played in the ecumenical movement by the world's confessional families were made at the assembly. Since then there are important indications that the WCC wants to cooperate more closely with the world's confessional families. This is due to the new views now existing about closer links between Churches.

The LWF has for 12 years been carrying on a dialogue with the Reformed Church, the Anglicans, and the Roman Catholics. At its next assembly, the federation will hear reports on the

results of these dialogues. The LWF attaches great importance to contacts with the Orthodox Churches and is closely following the preparations for the Holy and Great Pan-Orthodox Council. In Uppsala, the Executive Committee recommended the LWF to organize consultations between the Orthodox and Lutheran Churches at which representatives of the WCC would be present.

In order to improve contacts with the Orthodox Church, it recommended that Lutheran representatives be sent to the centres of a number of Orthodox Local Churches. The right to nominate these representatives was given to the President of the LWF Executive Committee who was to consult beforehand with the general secretary. The LWF encourages those of its Churches which are conducting a dialogue with the Orthodox.

Theological conversations between representatives of the Lutheran Churches of the FRG, the GDR, and Finland and the Russian Orthodox Church have been taking place for many years now. The significance of these conversations in bringing closer the unity of all Churches is inestimable. But that is another, special subject.

The LWF Executive Committee devoted a great deal of attention to preparations for the 6th Assembly when it met in Uppsala in 1976. The assembly's main theme is to be "In Christ—A New Community". For Bible studies, a text has been chosen from St. Paul's Epistle to the Romans, Chapters 6, 8, and 11. (Grace in Christ—new communion with God. New life in Christ—life with Christ. New communion in Christ.) A text from St. Paul's Epistle to the Romans (12. 1—8) has been chosen for the sermon with which the assembly is to open. Discussion reports on the following themes will also be read at the assembly: The Church in a World of Religious Diversity; Human Dignity and Human Rights; Discrimination and Racism; The Equality of Women and Men; Our Responsibility for Peace and the Threats to Peace; Our Environment—God's Creation; Nuclear Power and Uncontrolled Technology; Poverty/Riches—Values of Life; Limits of

Human Authority over Life.

Seven hundred and twenty people are due to take part in the assembly's work of whom 285 will be delegates and the remainder staff members, guests, advisers, observers, consultants, journalists, translators, stewards.

What do Lutherans themselves think about the 6th Assembly and what results do the LWF's leaders expect from it? Ten months before the assembly was to open, the LWF President, Mikko Juva, said in his opening address at Uppsala: "It would be unreasonable to nurse any great hopes that our first assembly in Africa will solve that continent's problems and still less those of the world. Keeping our limitations in mind, we cannot, however, allow ourselves to underestimate the value of the fact that we are to be meeting outside Europe and North America. We all have our pasts and our prejudices but we have for a sufficiently long time already allowed our leanings towards Europe and America to dominate our decision-making. When we open our minds at the next assembly to our African surroundings, we will truly be advancing, be it only by a single step, to a more universal and global federation... Christians, particularly in the industrially developed countries, should certainly look at Africa humbly and with open minds in order to learn something from Africa's fresh, growing, deeply human, and sincere Christianity."

Carl H. Mau, General Secretary of the LWF Executive Committee, also said at Uppsala that the forthcoming assembly would not be able to devote equal time to all the questions it examined. "Our direct influence on the world's main problems which we will look at in so short a period will be modest. Certain important international problems, however, may have to be carefully examined by the assembly, and the federation may perhaps also be required to devote its attention to them in the period ahead. The assembly's main aim, moreover, will be to formulate a general plan and decide on the LWF's first tasks. In this way, we can simply hope from the assembly that it will explain what the Churches' representatives can experience, inspired

by God's Word and the kind word, when they address each other and what they, as a sort of new fellowship in Christ, gain from being in the Lutheran family which is a part of the greater Christian family." The above quotes show that the LWF is not only looking at its internal problems but is also attempting to influence the world about it. Everyone knows today that Christians cannot remain outside the main stream of the world human community's life. The Lutherans are also disturbed by the situation of 500 million people who are on the verge of starvation. All Christians agree with President Mikko Juva in that backwardness, hunger, pollution, social turmoil, injustice, and exploitation are, wherever they occur, the concern of us all if we profess to be disciples of Christ.

The General Secretary of the LWF Executive Committee also said at Uppsala that the theology of the Cross provides one with a sober reminder that weaknesses and temptations, mistakes and sins are to be found in human society. It all goes to show that the only possible approach in one's work, and this includes the LWF, is to be ready to take on the image of servants, to become the servants of mankind.

The world has for many years now anxiously followed events in South Africa and Rhodesia. The LWF Executive Committee, in preparing for its assembly in Africa, decided to support the suffering and struggling Africans. It sent letters to the Prime Ministers of South Africa and Rhodesia, Balthazar Vorster and Ian Smith, in which it said that the immediate restoration of justice could still stop the wave of cruelty which would roll over at least the peoples living in that part of the world. The government of South Africa had since 1948 been following a course of legalized cruelty. Restrictions, imprisonment, torture, and senseless cruelty had followed from this policy. The governments of both countries were responsible for policies which had shown themselves to be amoral, unjust, and futureless. They should therefore accept their responsibilities and undertake immediate action to put an end to what was happening. The LWF de-

manded the immediate cessation of displays of enmity towards others, the organization of diplomatic negotiations, and the creations of governments in which blacks would enjoy complete equality.

The LWF Executive Committee simultaneously addressed letters to the LWF's member-Churches in South Africa, expressing its profound concern about the situation in that country and assuring its moral support and solidarity.

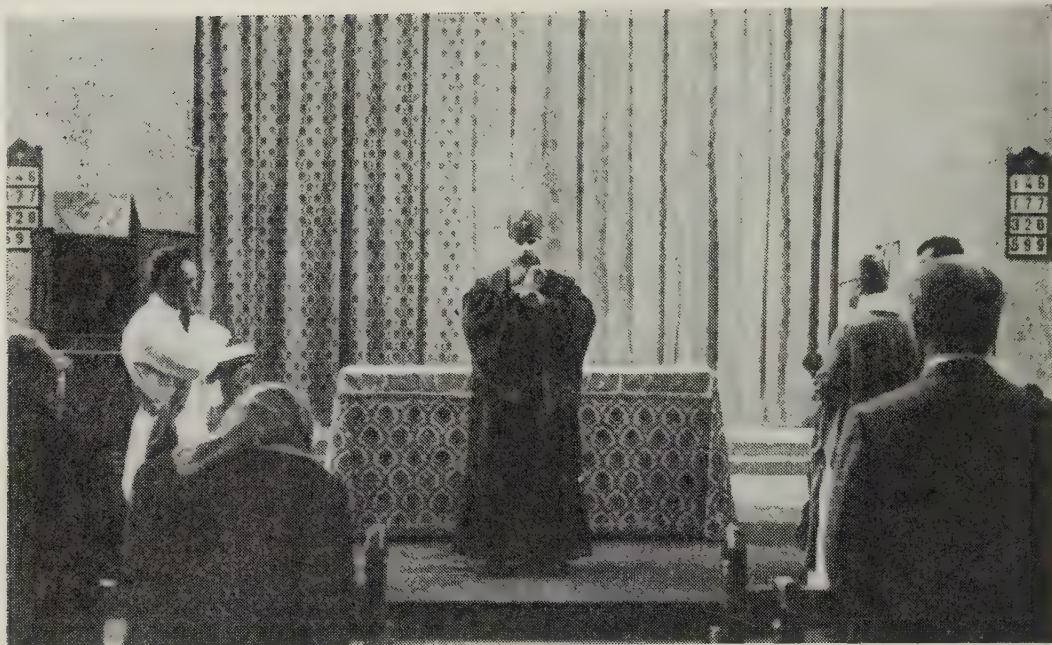
Having seen the preparatory documents for the assembly and the programme of the 6th Assembly of the Lutheran World Federation, the Russian Orthodox observer has gained the impression that the leaders of the Lutheran denomination are not paying sufficient attention to the matter of Christian unity. We understand that every Christian is brought up in the religion of his fathers, and that each believer, and still more each theologian, frequently refers back to the source of his faith. In divided Christendom, we not only think but also speak a lot about our belonging to the Apostolic Catholic Church and discuss this especially frequently and openly at ecumenical meetings. Our brother Christians who belong to denominations which appeared in the Reformation and who have therefore in the Orthodox understanding of the matter forfeited the Church, frequently recognize the necessity of re-uniting with the Orthodox Church and with this in view strive to achieve unity and join with the Apostolic Catholic Church. I would like to see the Lutheran World Federation's forthcoming assembly pay due attention to this most important problem, the unity of Christians, the search for ways and means for establishing unity with the Catholic and Apostolic Church.

Archbishop VLADIMIR
of Vladimir and Suzdal

CHRONICLE

From January 24 to 28, 1977, a meeting of the World Council of Churches Work Group on "Dialogue with Peoples of Living Faiths and Ideologies" took place in the Canton of Vaud (Switzerland).

Prof. Nikolai Zabolotsky, a member of this group, took part in the meeting.



As we have already reported in our journal (No. 2, p. 67), in November 1976, the Chairman of the Presidium and Advisory Committee of the Conference of European Churches, Dr. A. Appel, and vice-chairman of the committee, Metropolitan Aleksiy of Tallinn and Estonia met the General Secretary of the CEC, Dr. G. G. Williams and the staff members of the CEC headquarters. At that time Dr. A. Appel, Metropolitan Aleksiy of Tallinn and Estonia, and Dr.

G. G. Williams visited the member-Churches of the CEC in Portugal where they met pastors of the Protestant Churches.

Above: Metropolitan Aleksiy blessing the congregation of Portuguese believers on November 28, 1976, in the Lusitanian Church in Lisbon.

Below (in the centre): Metropolitan Aleksiy and Bishop Louis Cesar Rodriguez Pereira with a group of believers by the Lusitanian Church.



A Prayer for Christian Unity

It has become the accepted tradition of Christendom to offer up an ecumenical prayer every January for Christian unity; for the unity and prosperity of humanity, for the establishment of a lasting and just peace on earth, and for the achievement of brotherhood and cooperation among nations throughout the world.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, this prayer was said in Zagorsk, in the Church of the Protecting Veil of the Moscow Theological Aca-

demy, on Tuesday, January 25, 1977.

Taking part in the ecumenical prayer were: representing the Armenian Apostolic Church—Archimandrite Tiran Kyuregian, head of the Armenian Diocese in Russia and representative in Moscow for His Holiness Supreme Patriarch-Catholics of All Armenians, Vazgen I; the All-Union Council of Evangelical Christian Baptists—V. G. Kulikov, executive secretary of the journal *Bratskiy Vestnik*, and N. N. Zverev of the AUCECB International Department; the Evangelical Christian Adventists—the Rev. M. P.



Praying for Christian unity, peace and brotherhood on earth

Kulakov and the Roman Catholic Church—Father Stanislaw Mażejka, Dean of the St. Louis Church in Moscow.

The Russian Orthodox Church was represented by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate; Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany in Moscow and a professor at the MTA; Archpriest Anatoliy Novikov, Superintendent Dean of the Transfiguration Deanery in Moscow, and Archpriest Nikolai Petrov, Superintendent Dean of the Northern Deanery in Moscow.

Professors, teachers and students from the Moscow theological schools were also present.

The prayer for 1977 was composed according to the order drawn up by the WCC, together with the Secretariat for Promoting Christian Unity of the Roman Catholic Church, with the title "Standing Together in Hope". Orthodox Church prayers were used for the basis of the order of the ecumenical prayer.

At the end of the prayer the student choir, conducted by its choirmaster, M. K. Trofimchuk, sang "Many Years" in honour of those participating in the prayer.

The same evening, in the prayerhouse of the All-Union Council of Evangelical Christian Baptists in Moscow, a prayer was said for Christian unity in which Protopresbyter Prof. Vitaliy Borovoy from the Russian Orthodox Church took part. He delivered a sermon on the perspectives and tasks of a common Christian striving towards unity. Also present were members of the diplomatic corps—Christians of various confessions.

KONSTANTIN KOMAROV

CHRONICLE

From February 2 to 16, 1977, Hans Wolfgang Hessler, Director of the Evangelical Press-Service of the Federal Republic of Germany (Frankfurt on the Main) and President of the Ecumenical Information Group for Europe, visited the Soviet Union.

H. W. Hessler visited the Trinity-St. Sergiy Lavra in Zagorsk and also the Moscow Theological Academy, where he gave a lecture before an audience of professors and older students on the work of the Ecumenical Information Group for Europe and the Evangelical Press-Service of the FRG.

On the eve of the Feast of the Presentation of the Lord the visitor attended All-Night Vigil at the Patriarchal Cathedral of the Epiphany which was conducted by His Holiness Patriarch Pimen.

In Leningrad, H. W. Hessler was welcomed by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. He also had a meeting with the Rector of the Leningrad Theological Academy and Seminary, Bishop Kirill of Vyborg.

In Riga, Mr. Hessler was received by Archbishop Leonid of Riga and Latvia. He also met Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church in Latvia, and participated in an ecumenical prayer, and in Minsk, he was received by Metropolitan Antoniy of Minsk and Byelorussia.

During his stay in our country, Hans Wolfgang Hessler visited churches, monasteries, theological schools of the Russian Orthodox Church, and also the communities of non-Orthodox Churches and other religions, and went to see cultural and historical monuments.

At the editorial offices of "The Journal of the Moscow Patriarchate", H. W. Hessler talked to the Editor-in-Chief, Archbishop Pitirim of Volokolamsk, and with members of the editorial staff. At the Department of External Church Relations he talked to Archpriest Prof. Nikolai Gundyayev, Deputy Head of the DECR. At the Council for Religious Affairs of the USSR Council of Ministers, he was received by L. V. Shcherbakov, Deputy Head of the International Department. H. W. Hessler also visited the FRG Embassy, where Ambassador Ulrich Sahm gave a dinner in his honour. Mr. Hessler later had a meeting with representatives of the ecclesiastical and secular press of the Soviet Union.

From January 23 to 25, 1977, a consultation was held in Carigny to deal with the problems of trans-national corporations. The consultation was organized by the WCC Commission on the Churches' Participation in Development. Dr. Aaron Tolen (Cameroons) led the work of the consultation.

The introductory report on trans-national corporations and their influence on the world economy was read by Dr. Diego de Gaspar, a member of the staff. On the basis of this report, the ensuing discussion was held at plenary sessions and in three groups. Various questions were examined concerning the nature and structure of corporations, their influence on the life of people in developing countries, as well as the contribution of Churches to the resolution of problems connected with the activities of national and multi-national corporations in the Third World countries.

Approximately 40 representatives from Churches of different countries took part in the consultation, including Archpriest Vasilii Stoikov, a member of the WCC Commission on the Churches' Participation in Development, and a professor at the Leningrad Theological Academy.



Metropolitan Filofei of Tobolsk and All Siberia

(1650-1727)

The Orthodox believers of Siberia hold in sacred reverence their heavenly patrons: the saints in Christ, Ioann the Metropolitan of Tobolsk, Innokentiy and Sofroniy the bishops of Irkutsk. Older than they in years, Metropolitan Filofei of Tobolsk (under schema Feodor) was a contemporary and fellow pastor of these holy men. For a quarter of a century Metropolitan Filofei built up the Church in Siberia and preached the Name of Christ to the Siberian peoples. May 31, 1777, will mark the 250 th anniversary of the beatific death of this most worthy archpastor of the Russian Orthodox Church and prominent enlightener of Siberia in the first quarter of the 18th century. There is extant documentary material attesting to the fruitful religious activity of Metropolitan Filofei Leshchinsky [1], and also a remarkable description of his missionary activities, written by a colleague and eyewitness of the metropolitan's achievements, Grigoriy Novitsky [2]. Metropolitan Filofei's wide-ranging activities have always attracted the interest of researchers into Siberian ecclesiastical history [3-2].

His Eminence was born in 1650 in the Ukraine into a noble family of modest means. He was educated in the Kiev-Mogilev College, later to become the Kiev Theological Academy. Having received what was then regarded as a higher theological education, Filofei (his secular name remains unknown) began to serve as a parish priest. But our Lord had prepared a different path and had destined him for greater work. When he became a widower he took monastic vows and entered the Kiev-Pechery Lavra, and there devoted himself diligently to prayer under the patronage of Sts. Antony and Feodosiy. After a short while the brethren elected Monk Filofei oikonomos of the Lavra. Subsequently he was appointed



supervisor of the construction of the Bryansk Monastery of the Dormition on the Svena, which at that time was in the charge of the Kiev-Pechery Lavra. From here he was summoned to archpastoral service in Siberia.

The Tobolsk Archbishopric, at the time the only one in Siberia, was established at the end of 1620. In 1668 it became a metropolitanate. By the beginning of the 18th century the Siberian metropolitanate, which covered an enormous area from the Urals to

Kamchatka, and from the Arctic Ocean to the steppes of Kirghizia, the Altai Mountains and the Amur, comprised a mere 160 churches [13, p. 1]. The Tobolsk Metropolitanate was fourth in the hierarchy of Russian metropolitanates, below those of Novgorod, Kazan, and Astrakhan. "Upon the elevation of the Tobolsk Diocese to the status of metropolitanate the Tobolsk ruling hierarchs took to wearing white epanokamelaukions; and a sakkos and mitre adorned with a cross during service; travelling preceded by a cross, and leading the Palm Sunday procession around the town riding on an ass" [13, p. 3].

Peter the Great paid particular attention to the development of Siberia, and, above all, to the dissemination of Orthodoxy in this region. In 1700 he issued a special ukase to Metropolitan Varlaam Yasinsky of Kiev exhorting him to "seek out in the towns and monasteries of the Ukraine from among the archimandrites and hegumens or other renowned monks a man who not only leads a good and virtuous life but is also learned, that when he is metropolitan in Tobolsk he may, by the will of God, bring the peoples of China and Siberia, stubborn in the blindness of idolatry, into the knowledge of the one true God" [3, p. 3].

The first candidate—Bishop Dimitrii Tuptalo, subsequently Metropolitan of Rostov—was unable to depart for Siberia, so the Metropolitan of Kiev's choice fell on Archimandrite Filofei Leshchinsky.

On January 4, 1702, in Moscow, Archimandrite Filofei Leshchinsky was consecrated Metropolitan of Siberia and Tobolsk by the Patriarchal Locum Tenens, Metropolitan Stefan Yavorsky of Ryazan [14].

Metropolitan Filofei acquainted himself with the parishes of Siberia on his way to the Siberian capital, Tobolsk. He arrived there on April 4, 1702. The metropolitan recorded his impressions of the condition of the Siberian parishes in a letter to Archimandrite Misail of the Selenga Monastery of the Holy Trinity: "We wish to bring to your brotherly attention the intelligence that on our journey from the capital, Moscow, to our See

we saw such a great measure of disorder in the churches that we cannot bring ourselves to commit it to writing" [1, p. 115]. Metropolitan Filofei delegated trustworthy priests to put the parishes in order.

There was an insufficient number of churches and a shortage of clergymen. In some churches services were no longer held because of the lack of funds and necessary vessels. Mohammedanism was spreading, and the greater majority of the indigenous population of Siberia remained heathens. The schismatics who had settled in Siberia spread sedition in the Church and abandoned themselves to self-immolation. Metropolitan Filofei grieved for their souls. In one of his letters he wrote: "We must in all things trustingly seek guidance in sound learning and Holy Scripture, and not in bombast and pedantry; we must subjugate ourselves to the Truth, and not to self-conceit, which, as the Holy Fathers have testified, brings schism and dissension into the Church of God" [1, p. 116].

The new Metropolitan of Tobolsk was particularly concerned by the absence of schools in Siberia. Immediately upon his arrival in Tobolsk he dispatched his assistant to Kiev to invite archimandrites, teachers, choristers and students to Tobolsk. In 1703 the emissary returned with five scholar monks. He brought 206 books from the Pechery Lavra, including horologions, Russian grammars, psalters, collections of akathistoi and service books [15, pp. 52-53; 16, pp. 164-165].

In accordance with the Rules of the Holy Fathers, as well as with the example set by the Metropolitans of Kiev and Moscow and the Patriarchs of Moscow, Metropolitan Filofei convoked the Church Council on December 6, 1702 [16], which proved to be one of the most important events in the history of Siberian Orthodoxy [17].

The so-called Council Articles were compiled at this gathering. Numbering 51 in all [1, p. 127-135], they concerned divine service, occasional offices, and the life and mores of the clergy and laity. They were modelled on the "Stated Articles" compiled by Patriarch Adrian in 1697 [3, p. 7].

The Articles of the Tobolsk Council give an indication of Metropolitan Filofei's range of concerns. Above all they remind priests of how to preserve the Holy Eucharist and caution them against negligence (Articles 1-4). They also give instructions concerning the elements of the Holy Eucharist, and about the preparation of clergymen for Divine Liturgy (Articles 5-7). There are special directions to keep the holy antimensia and vestments free from wax and stains. Those who failed to do so were liable to "an irrevocable fine and punishment" (Articles 8-9).

There is a noteworthy article about the teaching of prayer to the laity: "When the people gather in church on any feast day or Sunday for prayer, and the priest does not teach them the 'Glory be to God', the 'Our Father', or the Creed, he shall be liable to an hierarchal fine" [1, p. 129]. While still on his way to Tobolsk he asked the believers as he passed through their towns and villages: "How do you pray to God?" and many replied: "We know not what prayer is." For this reason Metropolitan Filofei, in a letter written before the Tobolsk Council on May 8, 1702, ordered all archpriests, parish and district priests "on every occasion when people gather together in church, after Matins or Divine Liturgy to teach, word by word so that the people may understand, the 'Glory be to God', the 'Our Father' and other prayers to the very end, and in this way the people will learn by degrees how to pray to God" [1, p. 116].

Shortly after the Tobolsk Council, in a petition to Peter the Great written on December 31, 1702, Metropolitan Filofei set down the needs of the Siberian See in 25 articles [19]. But his requests were far from fully satisfied. As before funds were lacking for the upkeep of the bishop's house and of the parochial clergy. Peter the Great did not even give permission to the metropolitan to bring the relics of the saint and martyr, Vasilii Mangazevsky from Turukhansk to Tobolsk [3, p. 10].

Metropolitan Filofei laboured untiringly throughout his twenty five years of service in Siberia for the spiritual education of the people. He founded

a school attached to the bishop's house (end of 1702) modelled on the Kiev and Chernigov theological schools, and while he was granted permission to invite Kiev and Chernigov monks to come and teach, he was forbidden from admitting anyone to this school who was not from a clerical family. Metropolitan Filofei did not succeed in implementing many of his progressive undertakings. He was forbidden to use Latin alongside Russian as a medium of education, and also to open a print-shop for publishing textbooks and theological books [20].

It is notable that the Tobolsk hierarchal school was only the second provincial school in Russia (the first being in Rostov the Great, founded in 1702) for the training of the clergy [15, p. 49; 16, pp. 164-165]. Subsequently, in 1728, the school included Latin-medium instruction in its programme, and then as a result of the efforts of Metropolitan Antoniy (Narozhnitsky, 1742-1748) of Tobolsk the hierarchal school became a theological seminary. We know that even in Metropolitan Filofei's time the pupils of the Tobolsk theological school included the sons of recently baptized Ostyaks, Voguls (now Khanty and Mansi), and Tunguses (now Evenki) [3, p. 14]. In 1715, Metropolitan Filofei directed the Father Superior of the Verkhoturksy Monastery of St. Nicholas to educate Ostyak and Vogul children [15, p. 53]. Throughout the 18th century the theological schools of Siberia also played a large role in providing literate staff for civil institutions and educational establishments [15, p. 58].

Siberia is also obliged to Metropolitan Filofei for the "organization in 1704 of its first church choir, composed of Cossacks exiled for petty offences" [21, p. 22]. The first Siberian theatre is also associated with his name [22, 16, p. 170]. The teachers and students of the Tobolsk hierarchal school performed religious and didactic plays in it.

Metropolitan Filofei did a great deal to increase the number of churches—especially stone ones—and to ensure that they were finely adorned. In 1704, as a mark of his deep attachment to

his Kiev-Pechery monastery, he built on a heated side-chapel to the Tobolsk Cathedral of St. Sophia and dedicated it to Sts. Antony and Feodosiy of the Caves [3, p. 11]. The construction was carried out by Siberian craftsmen, working alongside architects invited from Kiev. In 1710, Kiev artists created a beautiful carved iconostasis in St. Sophia Cathedral, which caused wonder among the local population [21, p. 22]. For its construction Metropolitan Filofei asked Peter the Great for 1,000 roubles an enormous sum by the standards of the time [3, p. 11].

Metropolitan Filofei took a particular interest in the Holy Trinity Monastery in Tyumen, founded in 1616 as the Transfiguration Monastery. He frequently passed through Tyumen, and "admired greatly the beautiful environment of the Transfiguration Monastery, and when he observed that it was falling into complete decay and becoming deserted in consequence of the mismanagement of inexperienced and incompetent superiors, he made a firm and urgent resolution in his devotion and zeal to reconstruct in stone the entire monastery, which had originally been built of wood" [23]. Subsequently Metropolitan Filofei retired twice to this monastery, and it was here that he departed this life.

His Eminence was particularly diligent as a missionary and preacher of the Word of God. As early as 1705, he dispatched a mission to Kamchatka under the leadership of Archimandrite Martinian, who had come from Kiev [3, p. 16], and in 1707, after his journey to Moscow, he sent priests to preach the Gospel among the Berezov Ostyaks. "But their preaching met with scant success: only the smallest number of Ostyaks agreed to be baptized, while the others were so devoted to the faith of their fathers that they did not wish even to hear about any new faith, meeting the missionaries and sending them on their way with hostility" [3, p. 17]. Success in preaching the Word of God to the peoples of north-western Siberia was only achieved five years later, with the active participation of Metropolitan Filofei himself.

In about 1707, the tireless Tobolsk

metropolitan dispatched a delegation of the clergy to the head of the Mongolian Buddhists, Kutukht. The emissaries, who included in their number teachers and students from the Tobolsk hierarchal school, were given an extremely warm reception when they arrived at the Khalka kuren (a Cossack village). They presented Kutukht with a letter and a richly adorned crozier from Metropolitan Filofei. They had discussions about religion with him, and even agreed to Kutukht's proposal that they take part in a small contest of wits. The Mongolian Buddhist leader also sent a letter and gifts to Metropolitan Filofei, calling him "Old Lama", "Lama of Lamas", and "Lama over Lamas". Two students remained behind at Kutukht's court to study the Mongolian language, but they returned fairly soon to Tobolsk [3, pp. 17-18]. In his history of Siberia, P. A. Slovtsov wrote that this embassy gave "the Tobolsk hierarchy its first information about the formal rites and perhaps even the spirit of Buddhism" [24, p. 359]. This event, an interesting example of 18th century Church diplomacy, is described in the work of Grigoriy Novitsky [2, ch. 4].

To improve the administration of this vast area and in particular the parishes of Eastern Siberia, a vicariate of the Tobolsk metropolitanate was established in Irkutsk in 1707, through the efforts of Metropolitan Filofei. Its first vicar was Bishop Varlaam Kossovsky [25].

In 1709, the metropolitan fell seriously ill, and took the schema under the name Feodor, retiring to the Holy Trinity Monastery in Tyumen which he had restored. "I wish to make it known to you," he wrote to Monk Ioasaf, the founder of the Holy Trinity Monastery in Ust-Kiren, "that, by the will of God, I have left the hierarchy and taken the schema, and I have the desire to visit the Kiev-Pechery monastery" [1, p. 154]. However, he continued to administer the metropolitanate until the arrival of his successor in 1711. When Metropolitan Ioann Maksimovich (1711-1715) acceded to the See, a new path was opened by Divine Providence for Schemamonk Metropolitan Feodor: our Lord had reawakened in him "an:

take sustenance from this, for rather are you yourselves eaten away and your property consumed by this loathsome offering of sacrifices" [2, p. 71]. He stilled the anger of the heathens with his "most gentle words" and softened their hearts with his patient daily sermons. Their anger did not always take the same form. For example, those Voguls who had not yet been influenced by Mohammedanism, although they noisily declared their devotion to the faith of their ancestors, nevertheless entered into discussion with the missionaries, and subsequently were converted to Christianity. But the members of the same race who had been influenced by Mohammedanism behaved quite differently towards the missionaries. Thus, at the end of the second journey (1715) these latter furiously attacked the Orthodox missionaries and even killed some of their number. The metropolitan himself was thrice in mortal danger, but was "protected by the Hand of the Almighty" and survived unharmed [2, p. 88]. Moreover, on each occasion he succeeded in converting the very men who had earlier wanted to harm him and even after baptizing them, His Eminence continued to strengthen the fold by protecting it from the influence of heathens and Mohammedans [2, p. 89].

His first missionary journey was begun in June, 1712. Metropolitan Filofei and his companions set off from Tobolsk down the Irtysh and Ob, stopping at every Ostyak riverside settlement. In Samarovo, the seat of the Ostyak princelings and the centre of Ostyak pilgrimages, Metropolitan Filofei succeeded in persuading the heathens to burn their idol. In its place a cross was erected as the foundation of a future church. On their way to Berezov the missionaries baptized more Ostyaks, and after Berezov they returned to Tobolsk. During this mission the Ostyak prince, Alachev, and thirteen members of his family and tribe were baptized into the Christian faith. Alachev made a pilgrimage to Kiev with the help of His Eminence Metropolitan Filofei [3, p. 22]. But on the whole this first missionary voyage made few new converts to Christi-

anity. As a rule it was only the heads of families who were baptized.

In 1713, the Schemamonk Feodor undertook his second missionary voyage along the Irtysh, to strengthen the faith of the newly-converted and to bring more heathen Ostyaks to the Christian fold. This time the mission met with great success. Grigoriy Novitsky wrote as follows about this voyage: "The Hand of God destroyed the evil of idolism, sent down mercy from Heaven, put to waste the work of the Devil, freed the people, and those who had been the children of the Devil were now worthy to be the free sons of God through His grace. The Word of God spread far and wide and filled the Ostyak lands" [2, p. 74].

It even happened that the shamans themselves persuaded the Ostyaks to be baptized. Thus, for example, even before the missionaries' arrival Palemkha, the head shaman of the yurts of Little Atlym, refused to make sacrifices to the idols and said openly that soon all the Ostyaks would take the Russian faith. The people of Little Atlym rowed 15 versts up the river to meet Metropolitan Filofei and told him: "We know that you are a hierarch of God, coming to baptize us. We are sorry to part with our old faith, but God forbids us to resist you so baptize us!" [3, p. 23]. The Shaman Palemkha was given the name Avraamiy at Baptism. Thirty inhabitants of Little Atlym fled north to Obdorsk, to escape the new faith, but afterwards returned of their own will to the metropolitan and asked him to baptize them.

However, the inhabitants of Great Atlym—descendants of Zyrians—put up stubborn resistance to the missionaries. They gathered on the bank of the river bearing bows and arrows, threatening to kill Metropolitan Filofei and would not even allow the missionaries to land. At this point a storm arose throwing the missionaries' craft onto a sandbar, and so His Eminence walked through the water to the shore. The heathens refused to listen to his preaching. For three days the metropolitan admonished them until in the end they all, including the shaman, asked him to baptize them. In all he made as many as 3,500 converts dur-

ing this voyage [28, pp. 76-77]. Grigoriy Novitsky wrote of these glorious events: "And the Irtysh, the Ob and the tributaries were filled with the grace of the Almighty, to be enlightened and illumined from above by the Spirit of the Lord" [2, p. 77].

The Schemamonk Feodor's third missionary journey was made in 1714, to the Voguls [2, pp. 82-87]. The stimulus for this journey was the news that a great number of idols had been destroyed in the Konda District without the participation of Orthodox missionaries: the two sons of the Kondin prince, Satyga, had fallen seriously ill, and he had started to make sumptuous sacrifices to the idols. The shamans reassured the father, but his sons died. "The father, filled with great sorrow, the more so at being seduced by their flattery, took up an axe and brake many idols" [2, p. 83]. He had intended to destroy the "primal idol" of the Voguls, but was stayed by entreaties of the heathens. Satyga then burned the other idols, and "with this fire cleansed the path for the Word of God".

The metropolitan met with a good portent on his way to Pelym. A family of Christians, living far from the nearest settlement and a Christian church, had borne twins. When Metropolitan Filofei was passing by their home the twins' mother asked the hierarch himself to baptize her children. His Eminence saw this event as presaging the conversion to Christianity of twin peoples—the Ostyaks and Voguls. In Pelym, the Vogul capital, Metropolitan Filofei "began his mission in his accustomed manner". By this time, writes Grigoriy Novitsky, he had acquired great skill in dealing with heathens. First he baptized the commander of one of the Vogul districts, who had come specially to Pelym with the intention of embracing the Christian faith. Then others started to come forward to be baptized. But four zealous heathens protested vehemently and persuaded the Voguls to refuse to listen to the Christian pastors. The missionaries began to fear for the success of their mission, but the Lord "crowned with unexpected success the labours of the preacher".

On March 17, on the Feast of St.

Alexius, the Man of God, Metropolitan Filofei on coming out of the Pelym church after celebrating Divine Liturgy was met by more than two hundred heathens who had come from the Takhtan District. They went up to the church doors and prostrated themselves before the metropolitan, imploring him to baptize them. Then the very same four heathens who had obstructed the baptism of their fellow tribesmen, also "bowed down to his piety". After Metropolitan Filofei had talked to them they became devout and zealous Christians. Together with them more than four hundred heathens from different districts received Holy Baptism. Priests were sent to the other Vogul settlements.

In his travels preaching the Gospel through the Vogul lands, Metropolitan Filofei cured a twelve-year-old girl and a ten-year-old boy at the baptismal font in the Chorniy yurts. "Whosoever will perform miracles in the manner of our Lord, bringeth knowledge of the Lord and showeth Him to a newly converted tribe" [2, p. 86], exclaims Grigoriy Novitsky.

In the spring of 1714, Metropolitan Filofei and his fellow zealots baptized more than 1,750 Voguls. Such were the fruits of his third missionary voyage. However, Mohammedan Tatars living amongst the Voguls were displeased with the activities of the missionary and on his return voyage to Tobolsk they even intended to kill him [28, p. 73].

In June 1714, Metropolitan Filofei set off for the Berezov region, to strengthen the faith of the newly-baptized Ostyaks and found churches for them. In the Burenkin yurts heathens attacked the missionaries and fired arrows at them. They wounded one of the priests in the head, and an arrow pierced Filofei's cell-keeper between his shoulder blades; arrows penetrated the palms of one monk, who had raised his hands up to Heaven... When they saw what danger they were in Filofei's companions withdrew to their vessel. The metropolitan alone remained on the shore: mortal danger could not shake his faith in the protection of God [28, p. 75]. The Ostyak headman, Ushanko, shot at the metropolitan

from an arquebus, but the bullet only penetrated his clothing. "The starets was recompensed for this unpleasant incident by all those he had previously converted: wherever he stopped on his journey to Berezov they welcomed him as their father and enlightener; they listened to his admonishments with humility, promising to abandon their former evil ways, such as, for example, polygamy... and they asked him to build them a church" [3, p. 28]. Metropolitan Filofei built them four churches and left behind priests to minister to them [28, p. 74]. Grigoriy Novitsky writes that on this occasion the metropolitan was seized by an ardent desire to reach the very shores of the Arctic Ocean, but the Lord turned him back to Tobolsk, where he found Ushanko, waiting for him in a prison dungeon. "After preaching him a sermon the teacher freed him from his fetters and took him to the Tyumen monastery and there taught him piety and baptized him" [2, p. 91].

At the beginning of 1715, Metropolitan Filofei received a new ukase (dated December 6, 1714) from Peter the Great, in which he was directed to "travel throughout the Vogul and Ostyak land and through all the districts, and to the Tatars, and to the Tunguses, and to the Yakuts", and to bring all these alien peoples "to the Christian faith by his labours and with the help of God" [29]. In the spring of 1715, the indefatigable preacher undertook a new voyage. This time his destination was the Konda Voguls. In the Nakhachev yurts the heathens met the metropolitan with hostility and shouted at him: "We know that you have come to turn us away from our old faith; you are labouring in vain, for we will not let you baptize a single one of our people" [28, p. 74]. But the metropolitan's divinely inspired words penetrated their hearts and in a short while they were all baptized. In the Satyga chums the missionaries were met by six hundred armed Voguls, but the heathens were appeased by Metropolitan Filofei's sermon. He humbly greeted their prince, admonished them long and persistently, and in the end baptized them all. The missionaries joyously

sang a thanksgiving hymn to God, and founded a church in the Satyga chums in honour of the Presentation of the Lord [28, p. 75].

Due to the schemamonk metropolitan's apostolic zeal a great multitude of heathens and Mohammedans were brought into the Orthodox fold.

Archpriest Aleksandr Sulotsky spoke thus of Metropolitan Filofei's missionary service: "If we are right in regarding St. Nina as the enlightener of Georgia, St. Gregory as the Illuminator of Armenia, St. Patrick that of Ireland, St. Willibrord that of Holland, and St. Anskar that of Sweden and Denmark, then there is as much justification for calling Metropolitan Filofei the enlightener of Siberia, at least with regard to the indigenous population" [30].

While Schemamonk Feodor was preaching the Word of God along the banks of the Konda River, the ruling hierarchy, Metropolitan Ioann, peacefully gave up his soul to the Lord in prayer on June 10, 1715. Peter the Great desired to see Metropolitan Filofei return to the Tobolsk See and, despite his advanced age and longing to withdraw from the world, ordered him to administer the Siberian metropolitanate. Peter's ukase reached the schemamonk in his native Kiev, whither he had departed on a pilgrimage from Tyumen in the latter half of 1716. On March 20, 1717, His Eminence returned to Tobolsk [3, p. 31]. However it can be seen from Metropolitan Filofei's letters that he took over the administration of the metropolitanate almost as soon as St. Ioann had died. Notifying the holy departure of his most devout successor, Metropolitan Filofei wrote: "On this the tenth day of June of the 715th year [i. e. 1715] at the fifth hour of night, while the bells were ringing for Matins, His Eminence Metropolitan Ioann of Siberia departed this life for the heavenly mansions" [1, p. 166]. He ordered the clergy throughout Siberia to hold services for the departed and "to pray to God for His Eminence who was so lovingly kind to us" [1, p. 166].

During his new term of office in the Tobolsk metropolitanate His Eminence paid close attention to the eastern

regions of Siberia. Despite his advanced years and the severe difficulties of making missionary journeys, the indefatigable archpastor surveyed his vast domain in person, "planting and strengthening everywhere the seeds of Orthodox faith" [31].

We know from documents preserved in the Irkutsk and Selenga monasteries that, for example, Metropolitan Filofei spent January 1719 in Tomsk, April, May, and autumn of that year in Yeniseysk, and June in Turukhansk. The end of 1719 and beginning of 1720, he spent in Irkutsk, travelled up and down the Baikal, and beyond the Baikal, and in the spring sailed down the Angara [3, p. 33]. During these voyages Metropolitan Filofei conducted divine services, ordained priests, strengthened the faith of the newly-converted indigenous peoples of Siberia, and built chapels and churches. When in Turukhansk he translated the relics of the martyr, Vasiliy Mangazeysky from the old, confined and shabby church to a new, spacious church" [3, p. 33]. There is reason to believe that Metropolitan Filofei composed a canon to the holy martyr [32].

The archpastor did a great deal for the Orthodox mission in China. Back in 1711 he had sent a missive to Russian prisoners, calling upon them to stay firm and true to Holy Orthodoxy. In 1713, on his instructions, "the merchant Oskolkov sought permission from the Chinese government to send Russian priests to Peking" [3, p. 34]. On more than one occasion the metropolitan requested that "a good and wise man of an exemplary way of life" in hierarchal dignity be sent to China to head the mission. "We give our thanks to God," wrote Metropolitan Filofei in one of these petitions to the Siberian governor, "that the Christian faith is spreading far and wide and the Name of the Lord glorified amongst the heathen peoples, and we have great hope for the future" [33]. He asked Metropolitan Stefan Yavorsky to intercede in this matter with Peter the Great, "since the Chinese will understand that His Imperial Majesty is sending such men for the sake of strengthening an eternal peace... the Han sovereign will be glad to receive such

a person, so we are informed" [33]. But the metropolitan's request was not granted until it was too late: the first bishop to be sent to Peking—in 1721—Bishop Innokentiy Kulchitsky (†1731) was turned away from the frontier by the Chinese authorities.

Metropolitan Filofei was ever solicitous for the newly baptized. He called upon all missionaries "to take every good care of them and to assure that they are educated in Orthodoxy". In the years of famine, Metropolitan Filofei sent flour to his spiritual children, and was more solicitous for their welfare than for that of the monks and nuns in his See [34].

In 1721, His Eminence once again retired to the Tyumen monastery, where he passed the remaining years of his life in great poverty, even refusing the pension which he had been designated [3, p. 34].

Finally, in 1726, at the advanced age of 76, Schemamonk Feodor undertook his last missionary journey to Obdorsk, to the heathen Ostyaks, inspecting on the way the churches which he had built and strengthening the faith of his spiritual children.

The Apostle of Siberia gave up his soul to his Maker on May 31, 1727, in the Holy Trinity Monastery in Tyumen. In accordance to his will his body was buried in this monastery at the western doors, opposite the entrance, "so that the faithful as they walked past would trample his dust with their feet" [3, p. 38].

In the 19th century Archimandrite Amvrosiy erected a tombstone above the metropolitan's burial place, depicting a cross and the face of the departed archpastor. The inhabitants of Tyumen and other Siberian towns, who held the metropolitan's memory in veneration, made pilgrimages to his tomb and held panikhidas there [3, p. 38]. The historian E. Golubinsky includes the name of Metropolitan Schemamonk Feodor Leshchinsky in a list of the really revered of the departed in his "History of the Canonization of Saints in the Russian Orthodox Church" (Moscow, 1903). Such was Metropolitan Filofei Leshchinsky's great zeal in converting the heathens of Siberia that he was worthy even during his lifetime

to be called "Equal to the Apostles" [21, p. 25].

"This hierarchy," wrote Metropolitan Antony Stakhovsky about his late predecessor in the metropolitanate, "laboured to spread the word of the Gospel until the day of his death; he baptized as many as 40,000 heathens in Siberia and built them 37 churches," bringing them to Christ not through fear or any sort of threat, but "by preaching the pure word of the Gospel, and by his great diligence" [28, pp. 76-77]. His Eminence's missionary activities were always permeated with the spirit of evangelical humility. "We do not know of a single instance of Schemamonk Feodor using even the slightest element of force in baptizing the Siberian aliens," wrote P. Butinsky [35].

Of particular interest is one extant record by the newly-baptized Ostyaks: "We received the Christian faith with eagerness; the Hierarchy Feodor baptized us in the Name of the Holy Trinity and we live in piety and rejoice that after being lost in the wilderness we have found God" [36].

Surviving contemporary portraits show that Metropolitan Filofei was quite tall, with a slight stoop, "his pale face bore an expression of humility and inspiration; he had a long nose, and grey hair" [3, p. 38]. The Cherepanov Chronicle says of him: "In manner he was quiet, extremely indulgent to all, and never in any way prone to vanity" [ibid].

We know that during the summer Metropolitan Filofei used to walk to the suburban Monastery of St. John, and there he would fish in the Shantalyk River. He loved composing hymns and religious verses. Until his very last days in this life he cared for the children of newly-baptized indigenous people, teaching them reading, singing and writing [3, pp. 38, 39].

Documentary material in the archive of the Holy Trinity Monastery in Tyumen contains the following account of Metropolitan Filofei: "He was a benefactor of the poor, a consoler of the suffering and a true father and archpastor to all his flock. For this the Lord blessed him with the gift of perception, and on his death those who

flocked to him with faith in God and devoutness in their hearts were rewarded with the healing of infirmity, the easement of sorrow, consolation and help in times of calamity, and deliverance from sin" [37].

The schemamonk's great services to the Russian Orthodox Church were widely acclaimed even by his contemporaries. One indication of this is the inscription on the cover of the binding of a recently discovered "Synodicon to the Ermak Cossacks"—the earliest monument of ecclesiastical literature in Siberia [38, p. 14]. It reads: "To our great Master, His Eminence Filofei, beacon of Orthodoxy on the throne of the Siberian and Tobolsk Metropolitanate, rightly administering the word of the Lord's Truth."

NOTES

[1] The collection "Ancient Ecclesiastical Deeds of the East-Siberian Territory (1653-1726)" by Archimandrite **Meletiy** (Kazan, 1875) contains 57 deeds and ukases signed by Metropolitan Filofei (pp. 114-156; 165-182). Some of his actual letters are preserved in the Tobolsk State Archive of the Tyumen Region (TSATR) in the fund of the Tobolsk Theological Consistory (fund 156, 1752, No. 56). These documents came to Tobolsk from Tyumen. The Tobolsk archives of the time of Metropolitan Filofei themselves perished in a fire.

[2] "A short description of the Ostyak people, who live within the confines of the Siberian midnight kingdom..., and particularly on the life, manners and subsistence of its Ostyak people, also on their former blasphemous idolatry, their conversion to the Holy Orthodox faith which is pleasing to God... came about through the ministrations of the most zealous and pious missionary and teacher, His Eminence Metropolitan Feodor, schemamonk..."

This work by Grigoriy Novitsky was first published in Russia by Maykov in 1884. Quotations in the present article follow the modern edition: **G. Novitsky**. "A Short Description of the Ostyak People. 1715." Novosibirsk, 1941.

Summaries of this history were published abroad several times in the first half of the 18th century [16, p. 162].

[3] Archpriest **Aleksandr Sulotsky**. "Metropolitan Filofei of Siberia and Tobolsk". Moscow, 1854; 2nd Edition, Omsk, 1882 (subsequent references will be to the second edition). In 1855, after the publication of the first edition of this book the conference of the St. Petersburg Academy awarded Archpriest Aleksandr Sulotsky the degree of Magister of Theology. This work is without doubt the best study of Metropolitan Filofei.

[4] **N. Abramov**. "Filofei Leshchinsky, Metropolitan of Siberia and Tobolsk" **Journal of the Ministry of Public Education (JMPE)**, 1846, Part 52, No. 12, pp. 79-96.

- [5] **N. Abramov**. "On the Introduction of Christianity Amongst the Berezov Ostyaks". *JMPE*, 1851, Part 72, No. 12.
- [6] **N. Abramov**. "Preaching the Gospel to the Siberian Voguls". *Tobolsk Gubernia Gazette*, 1857, Nos. 19, 20.
- [7] **N. Abramov**. "Filofei Leshchinsky, 5th Metropolitan of Siberia", *Spirit of Christianity*, 1864, Nos. 5, 6.
- [8] "Filofei Leshchinsky, Metropolitan of Siberia and Tobolsk"—*Missionary*, 1875, Nos. 34, 37.
- [9] **P. A. Slovtsov**. "Historical Survey of Siberia", Moscow, 1838, Bk. 1, Ch. 1.
- [10] **P. Butsinsky**. "The Baptism of Ostyaks and Voguls at the Time of Peter the Great". Kharkov, 1893; *ibid*: *Orthodox Herald*, 1912.
- [11] **A. Nedosekov**. "Filofei Leshchinsky, Metropolitan of Siberia and Tobolsk". *Tobolsk Diocesan Gazette*, 1888, Nos. 17, 18.
- [12] **A. Nedosekov**. "The Missionary Activity of Metropolitan Filofei Leshchinsky and His Second Term of Office as Metropolitan of Siberia from 1715 to 1721". *Tobolsk Diocesan Gazette*, Nos. 7, 8.
- [13] Archpriest **Aleksandr Sulotsky**. "The Archpastors of Tobolsk and Tomsk". Omsk, 1882.
- [14] This is the opinion held by Archpriest Aleksandr Sulotsky of the date of Metropolitan Filofei's elevation to the metropolitanate. However, Archimandrite Meletiy in his book "The Church Council in Tobolsk under Metropolitan Filofei (1702)" indicates that on January 4, 1702, St. Dimitriy was translated from the Siberian to the Rostov Metropolitanate. He dates Metropolitan Filofei's appointment to the Tobolsk See to February 1, 1702, when he was presented with the crozier and charter [17, p. 5].
- [15] **A. N. Kopylov**. "Sketches of the Cultural Life of Siberia from the 17th Century to the Beginning of the 19th". Novosibirsk, 1974 (data taken from Central State Archives of Old Documents (CSAOD), Fund 214, Bk. 1350, Fl. 502).
- [16] "History of Siberia", Vol. II. Leningrad, 1968.
- [17] There is a small book by Archimandrite **Meletiy** on this subject. "The Church Council in Tobolsk under Metropolitan Filofei (1702)". Kazan, 1875.
- [18] Archpriest **Aleksandr Sulotsky** points out that Peter the Great forbade the yearly convocation of church councils. In his book "Saint Filofei...", pp. 8-9.
- [19] Archpriest **Aleksandr Sulotsky**. Petition of Metropolitan Filofei of Siberia and Tobolsk to Peter the Great and His Majesty's Answer to It, with Foreword and Notes". *Tobolsk Gubernia Gazette*, 1859, Nos. 15-19; *ibid*: Papers of the Society of Russian History and Antiquities (PSRHA) 1863, Bk. 4, pp. 12-51.
- [20] Archpriest **Aleksandr Sulotsky** also discusses this in "The Tobolsk Hierarchal School from 1702 to 1744, Predecessor of the Tobolsk Seminary". *Tobolsk Gubernia Gazette*, 1872, Nos. 37-50; *ibid*: *Irkutsk Diocesan Gazette*, 1875, Nos. 3-7, 10.
- [21] Hieromonk **Nestor Anisimov**. "Orthodoxy in Siberia", St. Petersburg, 1910.
- [22] Archpriest **Aleksandr Sulotsky**. "The Seminary Theatre in Former Times in Tobolsk". *Tobolsk Gubernia Gazette*, 1858, No. 12; *ibid*: PSRHA 1870, Bk. 2.
- [23] TSATR, Fund 85 (Holy Trinity Monastery in Tyumen), No. 192, fl. 2 (old numeration—fl. 76).
- [24] **P. A. Slovtsov**, "Historical Survey of Siberia", Bk. 1, Moscow, 1838.
- [25] On the establishment and fate of this vicariate see: Archpriest **Aleksandr Sulotsky**. "The Discontinuation of the Irkutsk Vicariate of the Tobolsk Metropolitanate Opened in 1707". *Irkutsk Diocesan Gazette*, 1868.
- [26] TSATR, Fund 85, No. 195, fl. 1 v., (old numeration—fl. 75 v.).
- [27] The missionary Grigoriy Novitsky as well as the priest Senteshov were killed by heathens from the Konda District in the days of His Eminence's successor Metropolitan Antoniy Stakhovskiy (1721-1740) (GATOT, Fund 144, No. 48, fl. 2).
- [28] **T. A. Dogurevich**. "The Light of Asia. The Dissemination of Christianity in Siberia". St. Petersburg, 1897.
- [29] TSATR, Fund 144, op. 1, d. 105.
- [30] TSATR, Fund 144, No. 48, fl. 1.
- [31] TSATR, Fund 85, No. 98.
- [32] TSATR, Fund 144, No. 51, notebook 41.
- [33] TSATR, Fund 156, 1752, No. 56, fl. 20 v.
- [34] Schemamonk Metropolitan Filofei's letter to Hegumen Gedeon, missionary from the Berezov Monastery of the Resurrection (TSATR, Fund 156, 1752, No. 56).
- [35] **P. Butsinsky**. "The Baptism of the Ostyaks and Voguls in the Reign of Peter the Great". *Faith and Reason*, 1893, No. 10.
- [36] TSATR, Fund 144, op. 1, d. 44, fl. 41.
- [37] TSATR, Fund 85, No. 98.
- [38] **E. K. Romodanovskaya**. "The Synodicon to the Ermak Cossacks" (preliminary account). *Proceedings of the Siberian Branch of the USSR Academy of Sciences*, 1970, Social Science Series, No. 11, issue 3.

Deacon BORIS PIVOVAROV



Centenary of Archbishop Luka's Birth



The date April 27, 1977, marked the centenary of the birth of that outstanding hierarch of the Russian Orthodox Church, Archbishop Luka of Simferopol and the Crimea, who was also an eminent surgeon and Doctor of Medicine.

Archbishop Luka was born, as Valentin Feliksovich Voino-Yasenetsky, in Kerch, the son of a pharmacist. He attended Kishinev's Gymnasium No. 2 and later, after his parents had moved, Gymnasium No. 2 in Kiev.

The future pastor spent his childhood and adolescence in Kiev. The magnificence of the churches in the ancient city, the frescoes in the Cathedral of St. Sophia and the religious paintings in the Cathedral of St. Vladimir inspired lofty aspirations in his youthful soul. He would often visit the churches, especially the Kiev-Pechery Lavra. As he watched the worshippers and pilgrims, he made many sketches of what he saw. His drawing technique developed well, and he also seemed to have found his own personal artistic theme, reflecting a religious perception of the world. He won several prizes at an exhibition in the Kiev

Art School, which he attended in addition to the gymnasium. He completed his courses at both institutions in 1896.

At the age of 19, he planned to study at the Academy of Arts. However, he then developed an interest in populist ideas and entered the Faculty of Law instead. But he did not derive any true satisfaction from his law studies: he wished to be of real use to the people, and it seemed to him then that he could only achieve this by becoming a general practitioner.

In 1898, he entered the Faculty of Medicine at Kiev's University of St. Vladimir.

"In order to enter the Faculty of Medicine," he wrote later, "I had to overcome my lively interest in the humanities, history and philosophy, and also overcome my great dislike of the natural sciences" (*Khirurgiya*, [Surgery], No. 8, 1957, p. 128). Soon, however, no trace of this antipathy remained, and he became interested in anatomy.

"By the second year my fellow students had already decided to a man that I would become a professor of anatomy," he later wrote in his autobiography, "and they turned out to be right, although I protested against their predictions at the time" (*JMP*, No. 5, 1946, p. 50).

In 1903, he graduated from the Faculty of Medicine with distinction. During the Russo-Japanese War the young graduate left, on his own initiative, for the Transbaikal area to join the staff of Kiev's Red Cross Infirmary there. In Chita he was appointed to head the Surgical Military Hospital No. 1. There was an enormous amount of work to be done, involving operations on wounded men nearly every day. It was here that Voino-Yasenetsky met his future wife—a charming and self-sacrificing nurse whom the wounded soldiers called "the holy sister".

After their marriage, Voino-Yasenetsky worked from April 1905 onwards as a general practitioner in the Ardatov Uyezd, Simbirsk Gubernia, and later in

the Fatezh Uyezd, Kursk Gubernia. Toiling selflessly from early morning till late at night, he combined his practical surgical work with research. This was the period which saw the appearance of his first articles in the journal *Khirurgiya*.

From 1908 to 1909, Voino-Yasenetsky carried out research work in Moscow, at the clinic run by Prof. P. I. Dyakonov and at the Institute of Topographical Anatomy and Operative Surgery.

He read several papers at the Moscow Surgical Society on regional anaesthesia, and this topic became the subject of the dissertation on which he worked after returning to practical work as a doctor at the Romanov District Hospital in the Balashov Uyezd, Saratov Gubernia.* He performed hundreds of surgical operations which provided material for his scientific publications and enabled him, in 1916, to successfully defend his doctoral dissertation in Moscow. The dissertation was awarded the Hojnacki Prize by the University of Warsaw.

During World War I, Voino-Yasenetsky was the head doctor of the district hospital in Pereslavl-Zaleski while, at the same time, he was in charge of the hospital for wounded soldiers. He once said: "A surgeon should not just see a 'case' before him, but just a living, suffering human being"—words which provide the best possible insight into his attitude towards a doctor's work.

Disaster, war, the agonized suffering of the wounded, and national upheaval only served to deepen his Christian faith: "Valentin Feliksovich began to attend church regularly, amazing his colleagues and delighting the people of Pereslavl" (ibid., p. 52).

Early in 1917, Voino-Yasenetsky was chosen to be senior surgeon at the Tashkent Municipal Hospital, and in March 1917 he and his family moved to Uzbekistan.

Two years later his wife died of tuberculosis, leaving four children. "He spent 13 sleepless nights at the bedside

of his dying wife and then took it upon himself to read the Book of Psalms for the departed" (ibid.).

After his wife's death, Voino-Yasenetsky found comfort and support in the Church. He began to study theology and came to be on close terms with the clergy of Tashkent and with the ruling bishop, His Grace Innokentiy Pustynsky, who once said to him: "Doctor, you must become a priest." He agreed without any hesitation, even though he had by then become Professor of Topographical Anatomy and Operative Surgery at the University of Tashkent, which he had helped to found.

In 1921, on the Feast of the Presentation of Our Lord into the Temple, Voino-Yasenetsky was ordained deacon and, a week later, on February 12/25, presbyter. He became a priest at the Tashkent episcopal cathedral. From then onwards, he was also a spiritual doctor.... This choice was undoubtedly made in accordance with Divine Providence. The Vladyka himself later wrote the following: "I had never dreamed of becoming a priest, but I took the archbishop's words as a call from God and thought back to the time when, upon finishing the gymnasium, I was, according to tradition, handed my leaving certificate inside a copy of the New Testament, which I then read right through. I remember my heart seeming to miss a beat when I read Jesus's words to His disciples: *The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest* (Mt. 9. 37-38). These words made such an impression on me that I now regard them as being God's first call to me to take up pastoral work. I also thought back to the time in 1915 in Pereslavl when I started to write my *Essays on Abscess Surgery*: I was suddenly struck by the haunting thought which had appeared from somewhere: 'When this book is finished, it will bear the name of a bishop.' Looking back over my past, I suddenly realized how miraculously the Lord had steered me towards this goal" (JMP, No. 5, 1946, pp. 52-53).

When taking holy orders, Voino-Yasenetsky was instructed by His Holiness Patriarch Tikhon to continue with his

* V. F. Voino-Yasenetsky. "Report on Surgical Work at the Romanov District Hospital" Balashov Uyezd, from March 20, 1909 to September 6, 1910. Vladimir na Klyazme, 1916.

theoretical and practical medical work.

After he had become a priest, his ardent sermons gained him a reputation as a zealous servant of the Lord.

When, in 1923, the bishop's throne in Tashkent became vacant, the choice of both clergy and laymen rested on Father Valentin. At the beginning of May 1923, he became a monk under the name of Luka, in honour of St. Luke the Holy Apostle and Evangelist. A few days later, on May 12, 1923, Archimandrite Luka was consecrated Bishop of Tashkent and Turkestan in the town of Penjekent.

In his ministry, Bishop Luka followed the example of St. Luke, who was, according to tradition, a painter of icons and a physician. From May 1923 to February 1926, he continued his selfless work as a doctor in the Turukhan area, and was much loved by those around him.*

From 1927 onwards, Bishop Luka worked as a doctor at Krasnoyarsk Municipal Hospital and served in a district church.

The year 1934 saw the publication of the first edition of his famous *Essays on Abscess Surgery*, which became the handbook of Soviet surgeons. "There is, perhaps, no other book of its kind that was written with such literary skill, such a profound knowledge of surgery and such love for the patient," as Candidate of Medicine V. A. Polyakov commented (*Khirurgiya*, No. 8, 1957, p. 130).

Recalling the years he had devoted to medicine, Bishop Luka wrote: "After I had given up my ecclesiastical duties for a few years, partly for reasons outside my control, on one occasion, during Sunday All-Night Vigil, when the Gospel lesson was about to begin, I unexpectedly became excited through some vague anticipation that something awesome was about to happen. I heard the words that I had so often read calmly myself: *Simon, son of Jonas,*

lovest thou me more than these?—Feed my lambs (Jn. 21. 15). This reproach from God, this call to resume the ministry I had abandoned suddenly shook me so powerfully that my whole body trembled until the end of the service.

I then spent a totally sleepless night and, for about a month afterwards, I sobbed and cried uncontrollably every time I remembered this unusual occurrence" (*On the Spirit, the Soul, and the Body*, MTA manuscript, pp. 18-19).

The Great Patriotic War found Bishop Luka in Krasnoyarsk. He was made the chief surgeon at a hospital for seriously wounded soldiers. He would then from time to time conduct a hierarchal service in the district church.

Foregoing rest and working in the difficult circumstances of life in the rear, Bishop Luka performed incredibly difficult operations which enabled hundreds of wounded men to return to their units. Medical literature emphasizes Prof. Voino-Yasenetsky's particular achievements in the radical treatment of gunshot osteomyelitis. During these years Bishop Luka published several new works, very topical at the time, which helped to advance Soviet field surgery.*

The war was a time of great hardship for the Russian Orthodox Church, just as it was for the whole Soviet people. Bishop Luka took a very active part in all the Church's patriotic initiatives. In the autumn of 1942, he was elevated to the dignity of archbishop and was appointed to the Krasnoyarsk Diocese. The year 1942 also saw the start of his correspondence "on the fundamental issues of modern life" with Metropolitan Sergiy, the Patriarchal Locum Tenens (*JMP*, No. 8, 1944, p. 18). This correspondence between the two distinguished hierarchs was of considerable importance in the preparation of the Council of Bishops of the Russian Orthodox Church, which was convened on September 8, 1943.

Archbishop Luka helped to compile the council's documents. His signature

* A list of Prof. Voino-Yasenetsky's medical works (published in *Khirurgiya*, No. 8, 1957, p. 131) contains 36 titles, including "The Treatment of Suppurative Inflammation with Valneva Cataplasms" (the material for which he collected during these years) which appears to have remained unpublished.

* "Wound Sepsis," "Our Experience of Treating Gunshot Osteomyelitis in Hospitals a Long Way from the Front," "Late Arthrectomies in the Case of Infected Gunshot Wounds", etc.

s to be found beneath the council's messages, including the "Message to the World's Christians", which calls on them to pool all their efforts in the struggle "for the freedom, happiness and culture of all mankind" (JMP, No. 1, 1943, p. 14).

A special document, "Condemnation of Those Who Betray the Faith and Their Country", and the "Message to the Soviet Government" voiced the Russian Orthodox Church's belief in victory over the forces of world reaction and in the triumph of the Soviet people's just cause.

At the end of 1943, Archbishop Luka moved to Tambov, where he became the diocesan hierarch from January 1944 (JMP, No. 1, 1944, p. 11). Here he consecrated several churches and concentrated on renewing parish life. The services conducted by Archbishop Luka displayed a high degree of spirituality and prayerfulness. Acting on the instructions of St. Paul the Apostle (2 Tim. 2. 2), he devoted much effort to teaching his flock: "I preached a good deal there and instilled into everyone a great love for St. Serafim, so that after every service involving the whole congregation, we sang the troparion to the saint before his icon" ("Sermon on the Feast of St. Serafim of Sarov", January 2, 1947).

Meanwhile Archbishop Luka continued his active work in the military hospitals, handing on his own experience to young doctors and reading numerous papers and lectures for the benefit of other surgeons. This is how Dr. V. A. Polyakov remembers Bishop Luka at a meeting of surgeons: "Into the hall walked a man of enormous stature, wearing glasses. His grey hair fell down to his shoulders. His light, transparently white, lace-like beard rested on his chest. His lips were tightly compressed beneath his moustache. His large white hands fingered the beads of his dull black rosary. The man walked slowly into the hall and sat in the front row. The chairman asked him to take his place on the platform. He rose, crossed the stage and sat down in the chair offered him. This was Prof. Valentin Feliksovich Voino-Asenetsky" (Khirurgiya, No. 8. 1957, p. 127).

In his wartime sermons he harshly condemned the unprecedented atrocities committed by the fascist invaders and exposed the nazis' demagoguery: "Hitler, who often repeats the Name of God and who so blasphemously has a cross painted on the tanks and aircraft which fire on refugees, must be named Antichrist. God needs people's hearts, not affected piety. The hearts of the nazis and their accomplices reek before Him of the devil's malice and hatred of mankind, while the fervent hearts of the warriors of the Red Army exhale the incense of boundless love for their country and compassion for their brothers, sisters and children who are tormented by the Germans. That is why God is helping the Red Army and its glorious allies..." (JMP, No. 9, 1944, p. 22).

In recognition of his great services to the Russian Church, Archbishop Luka of Tambov and Michurinsk was, in February 1945, granted the right to wear a cross on his epanokamelaukion by Patriarch Aleksiy. He was also honoured by the Soviet Government for his patriotic and surgical endeavours.

The second edition of *Essays on Abscess Surgery*, revised and enlarged by the author, appeared at the end of 1943, followed in 1944 by the book *Late Arthrectomies in the Case of Infected Gunshot Wounds*. In 1946, Archbishop Luka was awarded the Stalin Prize, First Class, for these works. He donated nearly all the prize money towards helping the orphans whom the war had left in its wake (JMP, No. 3, 1946, p. 44).

In May 1946, Vladyka Luka was appointed Archbishop of Simferopol and the Crimea (JMP, No. 5, 1946, p. 15). The war had inflicted terrible wounds on the Crimea (see Metropolitan Nikolai's article "In the Hideous Tracks of the Fascist Beast", JMP, No. 8, 1944, pp. 4-11). Towns had been destroyed and villages reduced to ashes. In Khereson, ancient Korsun, where the saintly Prince Vladimir is said to have been baptized, the invaders destroyed the magnificent Cathedral of St. Vladimir Equal to the Apostles. Only ruins remained on the site of many other churches in the Crimea.

Archbishop Luka headed the Crimean Diocese for 16 years. Through his efforts, many damaged churches were rehabilitated and divine services resumed.

However, the ordeals of the previous years and the consequences of his intensive work began to affect Archbishop Luka's health. He was gradually losing his sight... Fervent prayer helped the Vladyka to combat illness. Aware of the tremendous responsibility of his service before God and his fellowmen, he continued with his ministry and his preaching. "How I fear that just one of you may lose his ardent faith in the Saviour... and may crucify Him a second time," he said in one of his sermons.

Archpriest Aleksandr Vetelev, Professor of Homiletics at the Moscow Theological Academy, regarded his sermons as "an exceptional event in modern Church and theological life, 'a treasure-house of explanation of Holy Scripture'". Archbishop Luka's surviving sermons run into a total of some 4,500 pages. "As a preacher, he was independent and original. Every sermon of his was infused with 'spirit and power', as it was close to the evangelizing of the Apostles and the Holy Fathers in the strength of its sincerity and wholeheartedness, in the spirit of pastoral concern for men's souls, and in the simplicity and resourcefulness of its content and exposition" (*JMP*, No. 8, 1961, p. 37). Examining an excerpt from his "Sermon on Good Friday", Archbishop Manuil of Kuibyshev wrote: "This is a subject on which the best Christian preachers have said so much over the last 1,900 years that there seems to be nothing new to say any more. And yet the words of Archbishop Luka make an impact on us, like something unexpected: 'The Lord was the first to take up His Cross, the most terrible Cross, and after Him countless martyrs of Christ have heaved on to their shoulders their own crosses—lesser crosses, but often terrible, too... Are we really going to refuse to take up our crosses and refuse to follow Christ?...'".

If we recall that these words were spoken in the spring of 1946, when Archbishop Luka, now on the verge of blindness, had reluctantly to part with the cause to which he had devoted his

whole life, his humble consent to take upon himself a new and heavy cross assumes a particular significance. Despite his illness, Archbishop Luka published three new medical works in Simferopol. He ceased to practise as a surgeon in 1946, but he maintained his consultative work.

During the postwar years the inspired sermons delivered by Archbishop Luka pointed to the social achievements of the new state system and exhorted people to work conscientiously and to struggle to preserve and strengthen peace. Archbishop Luka did not ignore the people's earthly needs nor did he ever cease to be concerned for their prosperity and bodily health, but he was also able to remind people and to show them by his personal example that *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Mt. 4. 4). This theme forms the subject of one of Archbishop Luka's remarkable sermons (*JMP*, No. 2, 1953, pp. 37-41). It gives a profound interpretation of the meaning of true and false miracles, and reveals the content of the Saviour's spiritual feat when He spurned the Devil's temptations in the wilderness (Mt. 4. 1-11).

Between 1945 and 1947, Archbishop Luka worked on his theological treatise *On the Spirit, the Soul, and the Body*, in which he presented his understanding of Christian anthropology and developed the doctrine that the heart is an organ for the cognizance of God. This treatise is of fundamental importance when analyzing Archbishop Luka's anthropological views, and merits special examination.

In his account of the Scriptural doctrine of the human heart as the organ of supreme cognizance, Archbishop Luka develops the cardiocentric concept as a synthesis of theological and scientific thought.

P. D. Yurkevich's work "The Heart and Its Significance in Spiritual Life According to the Teaching of the Word of God" (*Annal of the Kiev Theological Academy*, Pt. 1, pp. 63-118) has a special place in the history of Russian theology as regards the resurgence of cardiocentric ideas. Archbishop Luka was probably familiar with the work

but he developed his own, original views.

Anatomical and physiological ideas about the heart prompt us to consider it not only as the centre of the circulatory system, but also as a vital sensory organ. But, as Archbishop Luka points out in his study, Holy Scripture tells us a great deal more about the heart: "The heart is mentioned on nearly every page of the Bible, and anyone reading it for the first time cannot fail to notice that the heart is given prominence not only as the central sensory organ, but also as a vital organ of cognition, thought and perception of spiritual influence. What is more, according to Holy Scripture, the heart is the organ whereby man communicates with God; consequently, it is the organ of supreme cognition" (*On the Spirit, the Soul, and the Body*, p. 15).

Emphasizing that it is the heart, and not the mind, that senses the presence of God, Archbishop Luka cites the following pronouncements by the Holy Fathers: "Incomprehensible to any mind, He enters the heart and dwells within it; what is most cherished is found in the heart. Earth cannot bear His feet; yet the pure heart carries Him within itself" (St. Ephraem Syrus) and, we would add, contemplates Him without eyes, just as Christ said: *Blessed are the pure in heart: for they shall see God*. We find a similar passage in St. John Climacus: "When it reaches the heart, spiritual fire revives prayer; after its revival and ascent to Heaven, celestial fire usually descends into the confines of the soul." St. Macarius the Great has the following to say: "The heart controls the whole body and, when grace occupies all the sections of the heart, it rules over all thoughts and members, since the mind and all natural thoughts are in it" (*On the Spirit, the Soul, and the Body*, pp. 16-17). St. Isaac Syrus taught that "the mind is one of the natural feelings, while the heart enfolds and keeps in its power the innermost feelings. The heart is the root" (*The Works of St. Isaac Syrus, Sergiyevo Posad*, 1893, p. 31).

See also: St. Nicephorus the Solitary. "On Sobriety and the Guarding of the Heart" (*Philokalia*, Vol. V, Moscow, 1890, pp. 260-272); St. Gregory Palam-

as. "On Prayer and the Purity of the Heart" (*Philokalia*, Vol. V, pp. 324-326). These and numerous other excerpts from Holy Scripture and the works of the Holy Fathers of the Church which are cited by Archbishop Luka (Is. 6. 10; Ez. 3. 10; 11. 19; Ps. 26. 8; Mt. 5. 8; Rom. 2. 5; Eph. 1. 17-18, etc. See op. cit., pp. 15-26) lend particular authority to his following conclusion: "But the heart does not receive these thought-processed sensory perceptions just from the brain: it does itself possess the remarkable and vital ability to receive from the spiritual world exogenic sensations of the very highest order which are too subtle for the sensory organs. And these sensations are transmitted from the heart to the mind, i. e. to the brain, and, to an enormous extent, determine, direct and change all the psychic processes occurring in the mind and spirit" (op. cit., p. 28).

The spiritual experience of the saints shows that it is the heart, rather than the mind, which feels the presence of God. This view was taught in the 17th century by the brilliant thinker Blaise Pascal, who, in the view of Archbishop Luka, can be regarded as the great precursor of Henri Bergson (1859-1941): "What Bergson was later to call intuition, Pascal called an awareness of subtlety, fineness of judgement, feeling, inspiration, the heart and instinct. In his *Pensées* all these words designate the direct awareness of living reality, which is opposed to rational knowledge..." (ibid., p. 29). Archbishop Luka's outstanding scientific knowledge and profound spiritual experience enabled him to translate those of Bergson's philosophical ideas with which he felt the greatest affinity into the language of theology: "We know that we live through the profound and mystic cognition that philosophers call intuitive cognition. Intuition is cognition of the Truth, cognition of the essence of things not by the mind, but by the heart and by our whole being" ("On Immortality", Sermon, May 7, 1945).

Pointing to the tripartite nature of man's being, Archbishop Luka considered that the activity of the heart was profoundly associated with the highest members of this unity—the spirit, the soul, and the body.

The trichotomous concept in Archbishop Luka's anthropology also incorporates the thoughts of Bishop Feofan the Recluse on working out a real psychology on the basis of the trichotomy.* Let us examine it, if only in general outline. It will be recalled that the Greek Fathers of the Church spoke sometimes of a tripartite composition of man's being—spirit, soul, and body (nóus, psyché, sōma)—and at other times of a bipartite fusion of soul and body.

The well-known modern theologian, Vladimir Nikolayevich Lossky, maintained that the doctrinal difference between the supporters of trichotomism and dichotomism was merely one of terminology: dichotomists regard the spirit as the supreme faculty of the rational soul through which man enters into communion with God.** This approach appears to us to be simplistic. Many Holy Fathers and Teachers of the Church consistently expounded the tripartite nature of man's being. That great Father of the Orthodox Church, St. Athanasius the Great, for example, wrote of man's tripartite nature. Speaking of the Fall, he taught that the whole of man's nature, consisting of spirit, soul, and body, must be deified "so that the universe should not be destroyed and dissolve once more into non-existence". Regarding the spirit as the highest substance of the personal principle, St. Athanasius the Great explained that the harmony of man's being—the power of the spirit over the soul, and of the soul over the body—is a consequence of man's partaking of the divine nature. This is how the nature of man was understood by many Orthodox ascetics, including St. Tikhon Zadonsky of Voronezh (see his *Works*, 6th edition, Moscow, 1898, Vol. I, p. 215; Vol. II, p. 192, etc.), St. Nicodemus the Hagiorites (author of *The Invisible Struggle*), Bishop Feofan the Recluse, and others.

In his treatise, *On the Spirit, the*

Soul, and the Body, Archbishop Luka takes as his starting point the following statements made by St. Paul the Apostle: *the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart* (Heb. 4. 12); and: *the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ* (1 Thess. 5. 23). Further indications of the tripartite nature of man's being can be discerned in many other of the Scriptural texts cited by Archbishop Luka (Is. 42. 1-4; Mt. 12. 18; Lk. 1. 46-47; 1 Cor. 15. 44, etc.).

Thus, turning to man's tripartite nature, Bishop Feofan declared that it was the spirit, the supreme principle, which manifested itself as the voice of the conscience in the search and thirsting for God, and so distinguished man from other earthly creatures. Animals, too, possess souls, but the human soul is incomparably superior to the soul of an animal, since it is linked to the spirit. The nature of this superiority depends on the soul's fusion with the spirit and on the degree of its spiritualization: "This spiritualization of the soul is visible in all aspects of its life—thinking, acting and feeling; here are manifest higher aspirations born as a result of the union with the spirit" (*JMP*, No. 4, 1973, p. 72).

The highest manifestation of human feeling is, as Bishop Feofan taught, to be found in the spirit. For "the soul in all its powers, and the body in all its functions... are impregnated and filled to overflowing with passion"; but the spirit "is regenerated and given new life through the grace of the Sacraments" (Bishop Feofan. *The Road to Salvation*, p. 201).

Archbishop Luka's trichotomous concept is suffused with the light of Easter and the Christian understanding of the universal significance of Golgotha and the Resurrection.

"Our mortal being shall clothe itself in immortality when we rise again not in our natural bodies, but in

* C. f. "Letters on Christian Living," Fascicule 3, Letters 21-24.

** V. Lossky. "Mystical Theology". *Theological Studies*, Vol. 8, Moscow, 1972, p. 68.

our new, spiritual bodies (see 1 Cor. 15. 53), which will be able to live in the celestial Jerusalem that descends from Heaven" (*The Tambov Sermons of Archbishop Luka*, 1944—1946, Bk. 1, p. 396).

Archbishop Luka supported his trichotomous postulations with the findings of modern science, particularly psychophysiology, parapsychology and genetics. He devised the doctrine of "acts of consciousness", which are never isolated, since thought is always attended by feeling, and manifestations of will-power connected with feeling and thought are evoked not only by the perceptions of the physical organs, but also by the perceptions from the transcendental world which the spirit always shares when it determines and directs them.

While taking the view that animals also possess souls, Archbishop Luka emphasized that in man the soul was far more perfect, since the spirit that took part in its activities could possess the supreme gifts of the Holy Spirit, which the Prophet Isaiah (11. 1-3) called the spirit of the fear of the Lord, the spirit of knowledge, the spirit of counsel and might, the spirit of light, the spirit of wisdom and understanding, and the spirit of the Lord or the gift of piety and inspiration... "A man's spirit and soul are indivisibly joined into a single substance during his lifetime; but different degrees of spirituality can be discerned in men. There are 'natural' (*dushevnye*) men and 'spiritual' (*dukhovnye*) men, according to the Apostle Paul (1 Cor. 2. 14)... the latter approximate to incorporeal spirits which have neither body nor soul"* (op. cit., p. 70).

"In self-awareness during life, the life of the spirit is closely interwoven with the psychic acts that are common to both men and animals, i. e. with the organic functions and sensory perceptions; the latter, in their turn, are

indissolubly linked with the life of the body, particularly the brain, and disappear upon the death of the body. Consequently, the primitive soul of animals is mortal, just like the elements of man's self-awareness that derive from the deceased body (organic and sensory perceptions). But the elements of self-awareness that are linked with the life of the spirit are immortal. The spirit is immortal, since it can exist without any links with the body or the soul" (ibid., p. 71).*

Archbishop Luka seeks to prove that the human spirit can live independently of the soul and the body by reference to the transfer of hereditary properties from parents to children. He regards them as spiritual rather than natural, since "what is inherited is just the main features of the parents' personalities, their moral stance, their propensity for good or evil, and the higher faculties of the mind, emotion and will-power; what is never inherited is recollections of the parents' lives, their sensory and organic perceptions, or their private thoughts or feelings. This indicates the separateness of the spirit from the soul and the body" (ibid., p. 96).

In his treatise Archbishop Luka adduces a large number of facts and theoretical substantiations of the existence of transcendental spiritual faculties (ibid., pp. 97-118). These facts were drawn not only from religious literature (De Rochas. *L'extériorisation de la motricité*; Max Well. *Les phénomènes psychiques*; Karl du Prel. *The Philosophy of Mysticism*; Charles Richet. *Traité de métapsychique*; Naim Kotik. *Die Emanation der psychophysischen Energie*, etc.), but also from his personal experiences.

Holy Scripture, which Archbishop Luka uses in interpreting and explaining hyperpsychic phenomena, enables him to declare that Kant's man as perceived by the mind, du Prel's transcendental "I" and similar labels are just other names for what the Holy Apostles call the "inner", "hidden" or "new" man (see: 2 Cor. 4. 16;

* "In the Bible, and particularly in the Psalms, the word 'soul' is often used with its generally accepted meaning, i. e. as the sum total of all natural activity—of both the soul and the spirit. We, too, say that during life a man's spirit and soul are fused into a single entity which can simply be termed the soul" (*On the Spirit, the Soul and the Body*, p. 74).

* C. f. Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it (Eccles. 12. 7).

Eph. 3. 16; 1 Pet. 3. 4; Col. 3. 9-10, etc.). Just like Father Pavel Florensky, Archbishop Luka indicates the possibility of a "four-dimensional comprehension", which is accessible to any man enlightened by God: "Our inner, transcendental man, liberated from the bonds of the flesh, can achieve supreme cognizance of everything that exists in all its breadth, depth and length, for he will be renewed and strengthened in cognition after the image of his Saviour... What is incomprehensible to 'geometrical reasoning' will become clear to the transcendental consciousness of the inner man, enlightened by Christ" (ibid., p. 129). This change occurs under the influence of Divine Grace, the effort to attain which is the highest purpose of man's life on earth.

The point should be made that Archbishop Luka's anthropology is markedly Christological in nature and is based on the dogma of redemption: "The redemption of the human race by Jesus Christ was profound and comprehensive. It gave back to man the sanctity and purity which he forfeited through Original Sin. This was achieved because the Son of God assumed human flesh and blood and, by sacrificing them in compensation for the sins of the world, gave those who believed in Him the opportunity to partake of the nature of the God-Man" ("More on the Dogma of Redemption" in the 1952 anthology of manuscript articles, MTA, p. 14).

In this article Archbishop Luka came out in support of the Orthodox teaching of God's reconciliation with mankind through His universal love and the all-forgiving nature of the Saviour, and he opposed the legalistic theory of redemption as "propitiation" (the expression of his views being occasioned by Prof. Aivazov's article in *JMP*, No. 1, 1952).

Archbishop Luka wrote this work, one of his last, when he was almost blind. Total blindness descended upon him in 1956. He was, however, prepa-

red for this hardship: he continued to work, dictating articles and letters. He probably had himself in mind when he wrote, a few years before total loss of sight: "Blindness deepens the working of thought and one's moral sense, and considerably pushes back the threshold of consciousness" (On the Spirit, the Soul and the Body, p. 124). Finding constant solace in the contemplation of God, Archbishop Luka continued as a ruling hierarch until his last day, and he governed the Crimean Diocese with the help of trusted assistants.

Archbishop Luka died on June 11, 1961.

In his obituary, which appeared in *The Journal of the Moscow Patriarchate* (No. 8, 1961, pp. 35-38, including his portrait) the Russian Church paid grateful homage to his memory: "Till the end of his days he preserved a vital, responsive and endearing soul, which was full of tender love for men... The demise of Archbishop Luka has shaken not only his flock, but all those who knew him... Now that he is in Heaven, we venture to hope that the Lord has prepared for him the crown of righteousness that He gives to all those who love his appearing (2 Tim. 4. 8)."

Many of the people whose lives were saved by Archbishop Luka as a surgeon, and those to whom he was a spiritual father and good shepherd are still alive today. It is hard for them to believe that the constantly active and cheerful Vladyka, who was so young in heart, would now have been 100 years old. It is even harder to accept the thought that he is no longer among the living... But the Lord has made us a great promise: *if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him* (1 Thess. 4. 14). Archbishop Luka's whole life shows that talents received from God are multiplied in the service to mankind.

ELENA KIMMER

THE DIVINE LITURGY

THE CENSING AND OTHER ACTS OF PREPARATION

The acts of preparation before Divine Liturgy are filled with the lofty spiritual content of the service to follow, and the prayers which accompany them beg for the help of God's grace in its celebration.

At the end of Proskomide, the priest invokes God's blessing upon the rite to be performed. Blessing the censer with the Sign of the Cross, he prays: "We offer incense unto Thee, O Christ our God, for a savour of spiritual sweetness, which do Thou receive upon Thy most heavenly altar and send down again upon us the grace of Thy Most Holy Spirit". At the end of Proskomide, the priest intercedes with God for all those who have come to Divine Liturgy and for whom he prays in today's offering: "...bless Thou these things here set forth and receive them unto Thy most heavenly altar. Remember, gracious Lover of mankind, them by whom and them for whom they are brought: and preserve us that without condemnation we may celebrate Thy Divine Mysteries..." After the dismissal of the Proskomide, the priest hands the censer to the deacon, who censens the sanctuary and the whole of the church.

The veil of the Holy Doors is withdrawn, and professing the mystery of the Resurrection of the Son of God: "While in the tomb according to the flesh...", the deacon censens the altar from the western side; with the words "Thou yet, being God, wast with Thy soul in Hell...", he censens it from the south; with the words "in Paradise with the thief...", from the east, and with "and with the Father and the Spirit, on the throne, O Christ: Thou fillest all things being uncircumscribed," he censens the northern side.

The altar upon which the Bloodless Sacrifice is consecrated at every Liturgy, is the tomb of Christ, before which the Temporal Church offers up prayers to the Heavenly Throne.

Then follows the censening of the prothesis, the synthronon, the Cross of Christ and the icons to the right and left in the sanctuary. The censening is accompanied by a silent recital of Psalm 51 (in Church Slavonic Bible Ps. 50) and the troparion of the church. After the censening of the icon over the Holy Doors, the celebrant and the other officiants, the deacon exits from the North Door of the sanctuary and censens the iconostasis, the congregation and the whole church, venerating the things of God and blessing the congregation. And so, starting with the

holy of holies—the altar—as St. Simeon of Thessalonica explains, he censens everything in order, not simply by the burning of incense, but noting and blessing each particular thing, and through his prayer he offers and raises each thing up to Christ, praying that his censening may be acceptable to Heaven and that the grace of the Holy Spirit descends upon us. In this liturgical act the deacon offers up the prayers of all those present, presenting them to Christ our God as a *sweet savour* (2 Cor. 2. 15).

Censening with incense is one of the oldest Christian liturgical customs, carried out in likeness to the Celestial Church according to the example of the Old Testament Church (Ex. 30, 1. 7-9). In the Revelation, St. John the Divine sees an angel who stands before the altar holding a golden censer, to whom much incense is given (Rev. 8. 3-4).

Much emphasis is laid upon censening in Holy Tradition.

Censening requires particular liturgical vessels, called censers. The most ancient form of censer was a cup with a long handle at the end of which was a cross. This was called a *katzea*. Censening with the *katzea* was accomplished by making the Sign of the Cross in incense before the holy object being censened. Later, the present form of censer became more widespread: a metal cup on three chains, covered with a lid crowned by a cross. A fourth chain enables the lid to be slid up the chains in order to put charcoal and incense into the cup.

Apart from the censer used by the clergy, there are other special vessels to fill the church with fragrance, placed according to the Rules in the sanctuary and in the centre of the church at, for instance, Matins on Easter Sunday (see Typicon—The Order for Paschal Matins). "In the censer," says St. John the Faster, Patriarch of Constantinople (†595) "the vessel is the symbol of humanity, and the charcoal the symbol of Divinity." A burning censer is the symbol of the grace of the Holy Spirit, present in the church.

The substances used in censening are incense and charcoal. Incense is the sweet-smelling resin of certain plants, sometimes used in its natural form and sometimes obtained by a special process of boiling.

The Church Rules dictate that censening should be done in the form of the Sign of the Cross, as with the *katzea* in the olden days. However, the following method of censening has become more widespread in the Orthodox Church tra-

dition: the officiant, holding the censer with three fingers of his right hand by the upper part of the chains, beneath the disk to which they are attached at the top, swings it upwards before the icon or other holy object. At the second swing of the censer he bows in reverence, and at the third swing he straightens up. In this way the icon or other holy object is incensed thrice. The choirs and the people are incensed in the same way, as the Rules state, "on all four sides"; i. e. silently offering up saints' prayers for the world as the one who censens turns to east, west, south and north.

A reverential officiant is careful that the censer should not swing too high. While censening the altar it is not recommended to swing the censer higher than the surface or the vessels standing thereon so that the act of censening be an offering of the incense to the Holy Gifts. The upper arm should move as little as possible. Old priests when teaching the young used to recommend holding something in the armpit so as to restrict the movement of the forearm. To make the motion of censening a smooth one, it helps to make a light movement of the hand as though the fingers were holding some object which is moving through a vertical plane.

Prof. M. Skaballanovich of the Kiev Theological Academy attributes the divergences between the way censening is performed today and the way set out in the Typicon to the changes in the vessels used. "Censening in the Sign of the Cross is a reflection of the times when the censer had no chains and it was convenient to make the Sign of the Cross with it; today the Sign of the Cross has been replaced by the thrice performed censening" (*Tolkovyi Tipikon*—Annotated Typicon. 2nd ed., Kiev, 1913, p. 54).

It is important that the censer be clean, with no ash or soot in it. The most correct way is to fill it with charcoal and incense anew every time it is used, and at the end of each censening to tip out the ash and the burnt-out incense so

that the censer should be perfectly clean for next use.

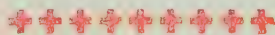
The burning charcoal should be put into the censer some time before the censening so that it has time to heat through; the incense should then be placed on the hot metal, not on the burning coal—enough for one censening, i. e. two or three grains. If too much is used, it will produce smoke and fumes which will have a detrimental effect upon the devotions. As the first grains of incense burn up, more should be added in similarly small quantities.

Censening during divine service is carried out in various ways. Sometimes the sanctuary and the rest of the church are censened, with the censening commencing either from the sanctuary, or else from the centre of the church. This is called a full censening. At a partial censening, sometimes only the sanctuary and the iconostasis are censened and sometimes only certain parts of the church or some shrines—the altar, the prothesis, the lectern with either the Cross, the Gospel, or a icon, and the table with the bread, the *kutiya*, the water, etc. A full censening, as practised in the Orthodox Church, takes place at the start of the All-Night Vigil, during the singing of the opening Psalm 104 (Church Slavonic—Ps. 103), and at Vespers upon the singing of the sticheron "Lord, I have cried"; at Matins, during the singing of Pss. 20 and 21 (Church Slavonic—Pss. 19 and 20), at daily Matins during the Polyeleos, at the ninth chant of the canon and at the start of Divine Liturgy (for particulars about censening see Typicon, ch. 2, 9, 15, 22).

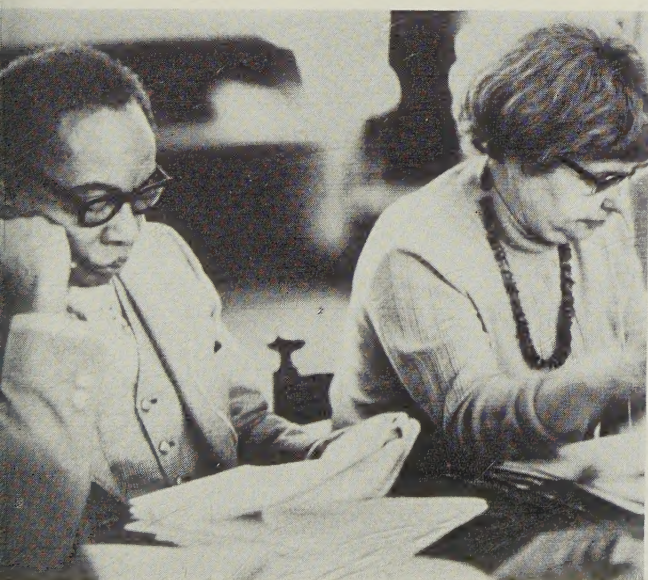
After the church has been censened, the Holy Doors, the icons of the Saviour and of the Mother of God are censened; after which the officiant censening bows in reverence before the Holy Doors and enters the sanctuary through the South Door.

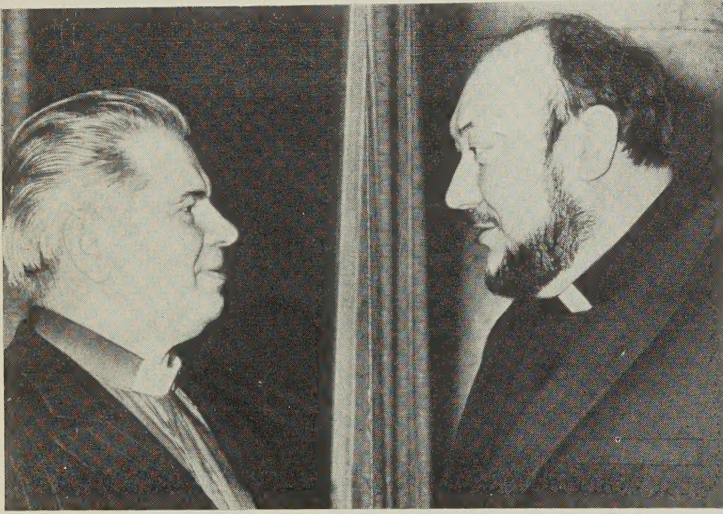
(To be continued)

Archpriest ALEKSANDR SLOZHENIK



sitting of the International
paratory Committee for the
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Relations among Nations.
cwow, March 15-17, 1977





A sitting of the International
Preparatory Committee for
World Religious Conference
Lasting Peace, Disarmament
Just Relations among Nations
Moscow, March 15-17, 1977





The mural is presumably of the Prophet Hakkuk recently uncovered in the Cathedral of the Dormition in Vladimir. It was painted in the days of Prince Andrei Bogolubov III, the Great. See p. 7.

